

MORE
WORKE
FOR
A MASSE
PRIEST.

NUMBERS 25. 16, 17, 18. verse.

*The Lord spake unto Moses Vexe the Midianites, and smite
them: for they trouble you with their wiles.*



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TO THE READER.



Reader, in this Pamphlet, among
other things, thou shalt finde it
proued, that according to Pope-
rie, A man may eat his god with
his teeth, as a Cyclops eat V-
lysses companions : and that a
subiect may kill his King, as
b Zimri did his Master: and that

a Homer. Odys.
lib. 9.

b 1. King 16.
9. 10.

c Iosua 3. 9.

one man may deceiue and cozen another, as the c Gibeo-
nites did Iosua. Besides, thou shalt find it proued, that
the Papists make of no sinnes, grievous sinnes; and of
griuous sinnes, no sinnes, or at most but veniall sinnes.
Yea thou shalt finde it proued, that the Papists make of
griuous sinnes, rare vertues : and that their Pope
(Saint Pauls d man of sinne) takes vpon him to forgive
sinnes past, and sinnes to come. Further, thou shalt
finde it proued, that they equall the virgin Marie vnto
Christ in many respects; and preferre her before him
in some respects: not considering the truth of c Epipha-
nius speech, Par detrimentum veræ Religioni affe-
runt, illi qui vilem B. Virginem habent, & illi qui
vltra fas eius gloriam adaugent: They are equally too
blame, who vilifie the Virgin, and who deifie her. Thou
shalt finde it proued, that Papists professe more dislike

d 2. Thess. 2. 3.

e H. ref. contra
Co. yndicos.

of Protestants, then either of Turke, Jew, or Infideli:
and that they esteeme of them no otherwise then of repro-
bates, of whose saluation there is no more hope then of
Lucifers. These things, and some other of like stampe,
thou shalt finde hercin proued against the Papists, out
of their owne Authors. which, if thou be a Protestant,
may helpe to keepe thee from falling vnto Poperie: and
if thou be a Papist, may helpe to recouer thee from Pope-
rie; which are the two onely ends I aime at in suffering
it to passe to the Presse. And this is all that by way of pre-
face I haue to say vnto thee, besides, Farewell.

*2. Pet. 2. 12.

GO, little booke, make speed, apply the season,
Propound thy Quarees with vndanted cheare:
Bid learned Priests and Cardinals speake reason*.
The vulgar dare not reade, but make them heare.
Yea giue a chalenge to the triple Crowne,
Bid them reply, or cast their bucklers downe.

E. W.



MORE WORKE FOR A MASSE- PRIEST.



Ir Priest, I pray you tell me of what Order of *Priests* you are; whether of the Order of *Aaron*, or of the Order of *Melchisedek*, or of the Order whereof the Priests of *Baal* were. Saint *Paul* witnesseth, that a *Aarons* Priest-

a Heb. 7. 12.

hood is changed; and that *Melchisedeks* is such, as b passeth not from one vnto another: so that (for b *vers. 23. 24.* any thing I see) you must hold of *Baal*.

2 By your doctrine, sir Priest, when your number is so increased, as that you be able to make your part good against our noble King, you are bound in conscience to rebell. For, c *Est certum, & de fide,*

quemcunque Principem Christianum si à religione Catholicà manifestè deflexerit, & alios auocare voluerit, excidere statim ab omni potestate ac dignitate, & subditos posse ac debere (si vires habeant) istiusmodi homi-

c Pholopar. Resp. ad edict. promulgat. 29. Nouemb. An. Dom. 1591. sect. 2. nu. 157. p. 149.

B

nem

nem dominatu abijcere. According to your diuinitie then, there is nothing that excuseth you frō present blame, in that you rebell not, but want of sufficient meanes; which is confessed by *Dominicus Bannes* the chiefe Professor of Diuinitie at *Salamanca* in Spaine: for *Excusandi Anglicani & Saxonij faeles, qui non se eximunt a potestate superiorum, nec bellum contra illos gerunt: quoniam communiter non habent facultatem ad hac bella gerenda contra Principes, & imminent illis graua pericula:* The faithfull of England and Saxonie (saith d he, meaning Papists) are to be excused, in that they doe not exempt themselues from the power of their superiours, nor beare Armes against them, because generally they haue no abilitie to wage such warres against their Princes, and great danger doth hang ouer their heads if they should attempt it. Now you Priests labour to increase your number, and so your meanes, doe you not? And doe you not thereby labour to hasten rebellion? Speake out Priest, say the truth, shame the Diuell, and saue the credit of your Religion if you can. *Is not your Religion and Treason so linked together, that you cannot play the Priests, but you must play the Traitors also?*

d In 2. 2. Tho. 7.
12. Art. 2. col.
467. edit Rom.
anno 1586.

2 Conuers. part
2. chap. 12.
sect. 16.

f Motiue 15.

3 Men say, that your e *Parsons* commends those Rebels as sufferers for Religion, who were vp in armes against king *Edward* the sixt, in the third yere of his reigne, and for that insurrection iustly slaine and put to death. Men say, that your f *Bristoe* commends those Northerne men, who were put to death for their rebellion against Queene *Elizabeth*, in the eleuenth yere of her reigne, for *Martyrs*,
yea

yea glorious Martyrs. And I am sure, that that Catholicke Priest, who made the *g* Catalogue of late Martyrs in England, which is annexed to the English Martyrologe, hath registred therein *Garnet* and *Oldcorne*, two of the powder-traitors for Martyrs. And that at *Louvaine*, a Papist, in a panegyricke Oration made there, prayed publickly to *Garnet* thus: *S. Henrice, intercede pro nobis: Saint Henry, wee pray thee pray for vs.* And I have read that *Clement* the Iacobin, who killed *Henry* the third of France, by sheathing a knife in his belly, is canonized for a Martyr: and that *Guignard*, who was put to death for commending *Clemens* his fact as heroicall, is canonized for another martyr. Doth not this your commending of Rebels and Traitors, argue your affection to Rebellion and Treason?

g Printed 1608.

h The state of the English Fugitives, pag 123

i Refutation of Cottons letter, pag. 14.

4 You, sir Priest, hold it meritorious to kill Princes.

The Monke who poisoned our King *Iohn*, *k* *Regem k* *Ioh. Maior. de* *perimere meritorium ratus est*, thought it a charitable deed to kill him. He that killed the Prince of Orange in the yeare 1584. could not be perswaded that hee

gest. sc. x. l. 4. c. 3.
i *Thuanus hist.*
lib 79. ad ann.
1584.

had sinned in killing him, *sed potius ea meruisse, ut rectè in cælum tenderet*; but rather, that hee had deserved thereby to go straight to heaven. The Iesuites at *Auspunge* and *Triers*, and a *Franciscan* at *Torney*, had so well schooled him before, that his fact was commendable; and so fully assured him, that if hee were put to death for the same, in *Martyrum numero collocatum iri*, hee should be counted for a Martyr.

m *Parry*, who intended the murder of our ever renowned Queene *Elizabeth*, was encouraged thereunto by *Annibal Codreto* a Iesuite, who tolde him

m *Arnaud's in*
his pleading
against the Ie-
suites.

n See B. Bilson
of the Supre-
macie, part 3.
and Stowes
Chron. ad ann.
1584.

* Arnault in his
Pleadings a-
gainst the Je-
suites.

o Platina de vit
Pontif. in vita
Greg. 3.
p Item in vita
Greg. 7.

q Cromerus de
rebus gestis Po-
lan. lib. 4.
c. 15. q. 6. Ali-
us.

s Platina in vita
Bonifac. 8.

t Antonin. hist.
part. 3. tit. 39.
cap. 1 sect 3.

u Ioh. Maier, de
gest. Scot. lib. 4.
cap. 3.

he could not do a more *meritorious worke*, then kill
a Prince excommunicated by the Pope, and that
the Angels would carry him vp into heauen. Yea
Parry was encouraged thereunto by a letter from
Cardinall *de Como*; wherein his resolution was ascri-
bed to the motion of a good Spirit: and wherein
the Cardinall did promise him, in the Pope his
maisters name, besides consideration in earth, me-
rit in heauen. * *Barriere*, who attempted the killing of
Henry the fourth of France, was encouraged thereto
by *Varade* a Iesuite, who assured him that he could
not doe a more meritorious worke in the world.
*Are not Papists rare Jewels, and much to be esteemed of
by Kings?*

5 It is written in your owne books, that *Gregory*
the third deposed *Leo* the third of his Empire, for
defacing of Images in Churches. And that *p Gre-*
gory the leuenth deposed *Henry* the fourth of the
Empire, for commanding the Cardinals to repaire
to him to chuse a new Pope. And *q Boleslaus* the
second, King of Poland, for killing of a Bishop. It
is written in your owne bookes, that *r Pope Za-*
chary deposed *Childericke* king of France, for that
he was not so fit for gouernment as *Pipin* was; and
that *s Boniface* the eight deposed *Philip* of France,
for appealing from him to a generall Councell. It
is written in your owne bookes, that *t Innocent* the
third deposed *Otho* the fourth, for that, contrary to
his oath, hee inuaded the Churches patrimonie:
our King *Iohn* of England, for that *u* hee sought
not Absolution at his hands, when the whole
Realme stood interdicted. It is written in your
owne

owne bookes, that *x Innocent* the fourth deposed *x Decretal. in*
Fredericke the second, for apprehending his Cardi- *sex. cap. ad Apo-*
nals and Bishops as they were going to a Councell *stolica de senen-*
called by him; and that *y Gregory* the tenth tooke *ia et reindicata.*
the Easterne Empire from *Baldwin* the second, who *y Ser. Carerius*
was lawfull heire to it, and gane it to *Michael Palae-* *de potest. Rom.*
ologus, who had no colour of right to it. And that *Pons. l. 2. cap. 19*
z Clemens the sixt deposed *Lewis* the fourth of Ba- *nu. 27.*
uaria, for holding opinion, that the Emperour *z M. Jensonius de*
might depose the Pope, and place another in his *urbis Episcop*
roome. It is written in your bookes, a that *George* *lib. 6 in vita Ioh*
King of Bohemia was deposed by *Paul* the second *21. & Clem. 6.*
for heresie. And that *b Iohn* King of Nauarre was *a Cromerus de*
deposed by *Iulius* the second, for fauouring *Lewes* *gest. Poln. l. 27.*
the twelfth of France, whom the Pope had denoun- *b An. orius Ne-*
ced a schismaticke: and that our *c King Henry* the *brisseasis de bello*
eight was deposed by *Paul* the third, especially for *Nauarrensi,*
beheading the Bishop of Rochester: and *Queene E-* *cap. 1, 2, 3.*
lizabeth, for supposed heresies, by three of your *c Saunders de*
Popes, one after another, viz. by *Pius* the fift, *Greg-*
gory the thirteenth, and *Sixtus* the fifth. So bold *schismat. Angl.*
haue your Popes been with Kings and Emperours *lib. 1. pag. 108.*
de facto. But which concernes Emperours and Kings *edit. 1586,*
more to take knowledge of, it is written in your *d Imperia, regna, d Platina in vi-*
bookes, that your Pope hath right, *principatus, & quicquid habere mortales possunt, au-* *ta G. 7.*
ferre & dare: to dispose of Empires, kingdomes,
principalities, and whatsoeuer any man liuing hath.
As according to your learning, he may *c Aperire &* *c Tract. de Rom.*
claudere iannas regni caelestis quibus voluerit: Open *Eccles. primat.*
the gates of heauen to whom hee list, and shut out *apud Bonum,*
of heauen whom he list: so hee may *Anferre & con-* *20. l. Conc. p. 20.*
ferre

ferre regna quaecunque quibus licet, take the Crowne from any Kings head, and set it on another mans head at his pleasure. For, as *f Platina* witnesseth, *Boniface* the eight endeoured to perswade men so. It an Emperour or King be *g haereticus, vel schismaticus, vel fautor, vel receptator, vel defensor haereticorum vel schismaticorum*: an hereticke, or schismaticke, or fauourer of hereticke or schismaticke. If an Emperour or King be a *h tyrant*; and *i tenens regnum contra formam iuris, & mentem Papae, dicitur Tyrannus*: Hee who hath his kingdome contray to the Popes law and the Popes liking, is a tyrant.) If an Emperour or a King be a sacrilegious person, that is, such a one as goeth about to intringe the liberties, immunities, and priuiledges of the Church, either by laying hands on Ecclesiasticall persons or their goods; or taking vnto himselfe *l Ecclesiastica iura*, to be gouernour next vnder Christ, of those particular Churches which are within his territories. If they despise *Claues Ecclesiae*, the Popes Suspensions, Interdictions, Excommunications. If they forbid *Episcopos & Clericos suo officio fungi*, Popish Bishops or Priests to say Masse. If they doe *homines excellentes sine causa perimere*, hang Priests who came into their kingdomes, to steale the hearts of their subiects vnto the Pope. If they doe *Sapientes de regno remouere*, banish popish Priests out of their dominions. If they dissolue *Societates aut congregationes ad sancte honesteque viuendum*: that is, Monasteries and Nunneries. If they *m oppresse* or grieue *populos sibi subiectos*, their subiects. If they gouerne their kingdomes *n negligenter, ignaue, inepte,*

f. In vit. Bonif. 8.

g. Azor. instit.

Moral. part. 2.

lib. 10. cap. 2. 2.

Quaeritur. & c.

8. 3. Quaeritur.

h. Mosconius de

maiestat. Eccles.

militantis, lib. 2.

de Imperial. reg.

& princip. part.

1. cap. 2. pa. 661.

i. Ibid.

k. Ibid. pag. 660.

l. vide Azor. &

Mosconius cit.

m. Albericus in

Lege bene a Ze-

none de quadr.

praescript.

n. Albericus in

dictionario, ver-

bo Para.

apte, & inutiliter, carelessly and vnprofitably. If o Le- o Moscon. lib. cit.
ges contra Ecclesiæ libertatem aut permittunt aut con- pag. 681.
dunt, they either make any law against the libertie
ot the Church, or suffer any such law made by
some of their predecessors to stand in force. If they
p commit any sinne, and wil not be admonished, by p Glossa in c. si
your booke-learning, they are but gone men, they Papa. d. 40.
haue forfeited their estates into your Popes hands;
yea though there be no fault in them, yet for q pub- q Carerius lib. 2.
licum bonum, if it tend to the Popes profite, hee may de potestat. Rom.
uncrowne them, and bestow all they haue vpon pont. cap. 19. nu.
such, who had no title in the world to any part 27.
thercof, before the Pope gaue them all. And doth
not this argue, That Kings, by your learning, are in
worse case then Copy-holders?

6 By your doctrine, sir priest, r there is iust cause r Symarcha in-
to make warre against heretickes: by Heretickes, you str. cathol. cap.
meaning Protestants. By your doctrine, f There is no 45 nu. 13.
warre so iust and honourable, be it ciuill or forraine, as f Allan against
that which is waged for the preserving and propagating the execution
of your Religion. By your doctrine, t There can be of iustice, cha. 5
no peace, yea, there ought to be no peace made with r Vide Thuan.
Sectaries. u Sectaries, that is, in your language, hist. lib. 42. ad
Protestants are more eagerly to be pursued with fire ann. 1585.
and sword then Turkes. And x when warre is once u Idem lib. 65.
proclaimed, any priuate man (according to your ad ann. 1577.
doctrine) may take, spoile, kill such Sectaries, and x Symarcha in
burne their houses ouer their haeds. Thus you. y pro- loco citato.
fessing further, that when the Princes of your Re- y Paulus Win-
ligion make league with Protestant Princes, they debek. in delib.
make them onely for their owne aduantage: as for de haret. extirp.
example, to dispatch some by-busineses, which hin- pag. 414.
der:

der them from falling vpon the Protestants with their whole forces. Now this being thus, *Haue not Protestant Princes and their subiects iust cause to stand vpon their guard; and neither to trust to League with Popish Prince, nor friendship with popish p'sant?* especially if it be true, which is further reported, viz.

² *Instit. cathol.*
cap. 45. nu. 14.
impress. Valisso-
leti, An. 1552.

7 That your famous Bishop *Symancha* writes, *2 Hæreticis fides à priuato data seruanda non est*: Faith made to an heretike by a priuate person, is not to be kept. A priuate person may reueale an heretike to the Inquisitors, *Non obstante fide aut iuramento*, though he hath bound himselfe by his oath to the contrary. And, *Nec fides à magistratibus data seruanda est hæreticis*: Faith made to heretickes by the magistrates, is not to be kept. For so some say, your *Symancha* saith, prouing his assertion by this, ^a that in the Councell of Constance *Iohn Hus* and *Hierome of Prague* were iustly burned, albeit the Magistrate had giuen safe conduct. And that your Pope *Martin* the first writ to *Alexander Duke of Lituania*, ^b *Sci- to te mortaliter peccare si seruabis fidem datam hæreticis*: Know thou sinnest mortally if thou keepe thy oath with heretickes. And that your Diuines in France, An. 1577. ^c *Aperto capite in concionibus, & enulgatis scriptis, ad fidem sectarijs seruandam non obligari Principem contendebant, allato in eam rem Conc. Constant decreto*: taught publikly both in the Pulpit and in the Presse, That Princes were not bound to keepe touch with Sectaries, alledging to that end the Councell of Constance. For, *If oathes binde not, farewell trust with you.* And the rather, for that

^a *Ibidem.*

^b *Abud Cochlaui*
lib. 5. hist. Hussi-
ta. m.

^c *Thuanus hist.*
lib. 62. ad ann.
1577.

8 It is generally reported you teach, *A man framing*

framing to himselfe a true proposition, when hee is asked a question, may conceale as much thereof as hee thinkes good. As for example, If one of you should be examined, whether if the Pope did come in warre-like manner, to inuade this Realme by force, he would take the Popes part, or the Kings: that man framing this answer in his minde; I will take the Kings part, if the Pope will commaund me so to doe; may giue this answer lawfully: I will take the Kings part; concealing the rest, and so delude the Examiner. In like manner, if one of you hauing Horse and Money, should be importuned by one of your honest friends (to whom you were not bound by law to giue or lend) to lend him Horse or Mony; you framing this proposition in your mind, I haue neither Horse nor Money to giue or lend, may safely sweare, You haue neither Horse nor money, and keepe the rest to your selfe, and so mocke your friend. Yea, it is said you teach, that without any mentall reseruatiō you may absolutely denie some truths. For, *Confitens non peccat mortaliter qui negat se admiſſe peccatum mortale aliā legitime confessum*: That man sinneth not mortally, who hauing shriuen himselfe of some mortall sinne, denies afterwards that he was euer guiltie of that sinne, f according to your learning. g *Quod solum audisti, potes testificari te nescire*: Thou maist say, thou knowst not that, which is knowne to none but thee. h If one of you see Peter kil Iohn, and come to be examined vpon the point, if no bodie else saw, you may answer, that you know not whether Peter killed Iohn or not, according to your diuinitie. For, Can such equiuocation by mentall reseruatiō,

d W.W. in his
tparing di-
uery of English
Iesuites, and
father Parsons
proceedings,
p. 11. printed
an. 1601.

e Nauar. in ma-
nuali cap. 12. nu.
18. et Petrus
Gisnera in com-
pend. man. Na-
uar. nu. 18. cap.
12.

f Nauar. in man.
cap. 21. nu. 38.
g Sam. Apl. or.
sis. de testibus.

h Soto relect.
memb. 3. q. 3.
p. 306.

tion, and blunt deniall of knowne truths, stand with plaine dealing, truth and honestie?

i Symonch instit.
cathol. cap. 45.
nn. 27. et 28.

9 Ipso iure priuatos esse hæreticos omni debito fidelitatis, dominij, obligationis, & obsequij quo illis quicunque tenebantur astricti: That heretickes are depriued by law of all fidelitie, authoritie, bond and seruice, which any man owes them, is i currant doctrine among you. Children, and seruants, and subiects to heretickes, owe no dutie to their parents, masters, or Soueraignes. Good wines need not lye with their husbands. Such as are indebted, need not pay their debts to their creditors. Keepers of forts and townes may surrender them into the enemies hands. And this being thus, Can you be angrie if Protestant Princes, and their subiects, who haue wines, children, seruants, and money in other mens hands, doe wish you all, *Vltra Garamantas & Indos*, in the vnkowne world? Especially seeing

k Brist. motiue
2. & 4.
l Azor. instit.
moral. par. 1.
l. 8. c. 16. 13.
queritur.

10 You dubbe vs with the name of *Hereticke*, k affirming that we are to be detested as heretickes. You forbid your Bishops, your Archbishops, your Patriarkes, your Cardinals, (except they be *Inquisitors*, or *Commissioners* appointed by your Pope to sit vpon heresie) the reading, yea the keeping of any of our bookes. You cannot abide that one good word should be spoken of vs: For, *Epitheta honorifica, & omnia in laudem hæreticorum de-* leantur: Let all honourable Epithites, and whatsoeuer else in praise of heretickes, be blotted out, m say you. If n *Ulrichus Hutten* a Protestant be commended for *Eques Germanie doctissimus & Poeta laudatissimus*, A learned Knight and excellent Poet. If

m Ind. lib. prohib
de correct. lib.
sect. 2.
n In addit. ad
Eusebij chron. ad
an. 1524.

o Frede-

o *Fredericke Duke of Saxony a Protestant be termed, Illustrissimus, Sapienissimus, & Christianissimus Princeps, An illustrious, wise, and Christian Prince.* o Ibid. al an. 1525. a Beu. theri fasti mense Martio, die 3. p Ibid. mense Iulio, die 6.
 If our *Edward the sixt* be found praised, as p *Admiranda indolis adolescens, A young Prince of admirable towardlinesse, there shall q deleatur* be set vpon the places; in the next impressions such commendations must be put out. Yea you cannot finde in your hearts, that our bare names should be remaining in any bookes, r vnlesse wee be named *per ignominiam & contemptum*, with reproach and shame: and such is your further hatred to our Princes, that you forbid the reprinting of such *Ded:atory Epistles* as learned men haue prefixed before their bookes for the eternizing of the memorie of our Princes; witnesse hereof your s note of *destrahatur, reijciatur, deleatur*, set vpon three seuerall Epistles, written by *Hadrianus Iunius*, and *Iohannes Serranus*, to our late Queene *Elizabeth*, and to *James*, by the goodnes of God, our present King. f Index Hisp. lib. expurg. fol. 92. et 150.
 And so farre are you from approuing of the keeping of a *picture*, either of *Prince* or *people*, that you account it, t though it be kept in a Closet, a great presumption, that the keeper thereof smells of here t Azor. lib. et cap supra citato, vlt. quæritur.
 sic. And such is your burning charitie towards vs all, that you adiudge vs to the bottomlesse pit of hell. Certaine it is, that whosoener in this new faith and seruice hath ended this life, is in hell most certainly, u *Morue 36.*
 (saith u *Bristoe*.) *Fieri nequit vt Lutheranus moriens saluetur, Gehennam euadat, & æternis ignibus cripiatur: si mentior, damner ipse cum Lucifero:* Let mee be damned in Hell with the Diuell, if any Lutheran
 C 2 be

x Resp. ad refut.
Inc. Osiand. pro-
posit. 8. pag. vls.
y Bibl. sanct. l. 2.
verbo Traditio-
nes.

be saued; if any Lutheran escape Hell, saith x Col-
sterus.

II y *Sixtus Senensis* reports, That the *Iewes* are bound to raile vpon all Christians thrice euery day: and to pray God hee will roote out all Christians, with their Kings and Princes from vnder Heauen. *Sixtus* reports, That the *Iewes* are commaunded to account no otherwise of Christians then of beasts: that they holde it lawfull to spoyle Christians of their goods, and to bereaue them of their liues, to pull downe their Churches, to burne their Gospel. Yea he reports they belch out such blasphemies against Christ, as are fearefull to thinke on, in no case to be spoken of. And yet I reade you holde that we are * *Acerbiores hostes Christi, & multo magis detestandi*: more bitter enemies to Christ, and much more to be detested than they are: that it is more dangerous to haue any thing to doe with vs, then with them. And I heare your Pope licenseth them to haue Synagogues in *Rome*, euen vnder his nose: whereas wee cannot be allowed to haue a Chappel in any place where he swayeth. Now I desire, that either some rime or reason may be giuen, to iustifie your iustifying of the Iewes before vs.

z *Fudamen in*
apolog pro Hen.
Garneto. cap. 10.

nu. 2.

a Author of the
Treatise of E-
quiocation,
cap. 4.

b *Axor insit.*
moral. pars. 1.
cap. 17. §. qua-
ritur.

12 By your doctrine, he sinneth not, who hath probable reason for that which he doth. For, *Non peccat is qui probabiliter licere id existimat quod agit*, saith a z Iesuite. And, by your doctrine, hee hath probable reason for that which hee doth, who hath the opinion of a two or three, yea of b one graue Author. For, *in foro conscientiae ad effectum non peccandi sufficit eligere pro vera eius opinionem, quem me-rito*

rito censemus esse virum idoneum ad id scientia & conscientia, saith *e* *Nanarrus*. Now doth it not here-
hence follow, that hee who hath the opinion of
d *John Mariana* touching the lawfulnessse of poyso-
ning Kings, may poyson Kings without sinne? He
that hath the opinion of him who made the booke
touching the lawfulnessse of Equiuocation, may e-
quiuocate without sinne? Hee that hath the opi-
nion of *f* *Binetius* the Iesuite, touching the necessitie
of concealing Confession, may conceale, without
sinne, whatsoeuer is confessed, though that concea-
ling cost all the Kings in Christendome, yea in the
world, their liues? What villanie approued by any
of your Writers or Diuines, may not lawfully be
practised, though thousands be of another opinion,
according to this your doctrine?

e In Man. cap. 27
no. 288.

d Lib. 1. de Reg.
cap. 7.

e Approued
by Blackwel
circa an. 1602.

f Apud Casaub.
in epist. ad Fron-
tonem Duc. pag.
140.

13 You teach, that the word of God is partly
written, partly *vnwritten*: and the written word
you call *Scripture*, the *vnwritten Tradition*: yet you
vndertake to proue duers of your opinions both
by *Scripture* and by *Tradition*. As for example, *Pray-
ing to Saints*: *praying for the dead*: *setting vp of Ima-
ges in Churches*; and *worshipping th. m* when they are
set vp: *Christs descention into hell*: *the virgine Ma-
ries perpetuall virginittie*, &c. Now I would know
with what honestie you can alledge *Scripture* for
that which you say is a *tradition*, or *tradition* for that
which you say you haue *Scriptures*? Can one and the
same truth be written and not written?

g Bellar. lib. 4. de
verbo Dei non
scripto, cap. 2.

h Bellar. lib. 4.
de verbo non
scripto, cap. 8.

14 You teach, that *h* it was not meete all mysteries
should be written in *Scripture*, lest euery ordinarie per-
son should come to the knowledge of them; and because

i Costerus Apol.
pro 1. par. Ench.
contra Gomarus

of ca. 2.

of the commonnesse of them, contemne them. Now I desire to know, why the mysteries of the *Trinitie* should be written in Scripture, rather then those mysteries you speake of, if there be such danger that ordinarie persons should attaine to the knowledge of whatsoeuer is written in Scripture; and vpon their knowledge of them, should contemne them. Secondly I desire to know, why it should be lesse meete, that the mysteries you speake of, should be written in Scripture, then in the *Fathers*, and in your *Catechismes*? Ordinarie persons are as like to come to the knowledge of them by reading, if not the *Fathers*, yet of your *Catechismes*, wherein you discourse of them at large, as if they were written in Scripture. Are they not, thinke you?

k Iob. de Rada
par. 2. Theol. con-
trovers. inter Scotu
& Tho. cont. 20.
art. 2. conclus. 6.

15 Men say, you teach, that *Latet praeceptum praelati sit irrationale, & pro tali merito quandoque haberi potest, tenetur tamen subditus illud observare:*

l Bellar. lib. 4. de
Ro. Pont. cap. 5.
& Caverius de
potest. Pont. lib. 1
c. 23. nu. 16.

Though the commandment of the superiour be vnreasonable, and may wel enough be thought so, yet the inferiour is boind to obey it. Men say, you teach, *Si Papa errat precipiendo vitia, vel prohibendo virtutes, tenetur Ecclesia credere vitia esse bona, & virtutes malas, nisi vellet contra conscientiam peccare:* that if the Pope should erre in commanding vice, and forbidding vertue, the Church was bound to belecue (vnlesse shee would sinne against her conscience) that vice was commendable, and vertue dispraisable. m Men are bound, *Papae sententiam exequi*, to put the Popes sentence in execution, albeit they know it to be vniust. Any man *illæsa conscientia*, with a good conscience may execute the

m Barcl. de po-
test. Pap. cap. 4.
p. 341.

Popes

Popes vnlawfull mandate, by your learning. Now I pray you, how agrees this doctrine with that of the Apostles, Act. 5. 29. *It is better to obey God then man?*

16 Sir Priest, I reade in your bookes, that your Pope is called a *Caput totius Ecclesiae*, b *Pater Ecclesiae*, a *Conc. Florent.* *Filius Ecclesiae*, *Sponsus Ecclesiae*, c *Mater Ecclesiae*: *sess. vlt.*
The head of the whole Church, the Father of the Church, the sonne of the Church, the Spouse of the Church, the Church our mother. Now I would know of you, how he can be the Church her selfe; and yet head of the Church, and the Churches husband? How he can be Father to the Church, and yet a sonne of the Church? How without committing incest, the father may marrie his daughter, the brother may marrie his sister, the sonne may marrie his mother? *b Anton. Pucius in orat. habit. sess. 9. Conc. Lat. sub Leone 10. c Gretser. 10. 1. defens. cap. 10. lib. 3. Bell. col. 1450. d Dist. 63. Ego Ludouicus, Bonifacius Germ. Apostolus in epist. ad Cusbert. Archiep. Cant. apud Baron. Annal. 10. 9. ad an. 740. e Sacrar. ceremon. Ro. Eccles. lib. 1. sect. 1. Gabriel. Patriarch. Alexan. in aduent. Legatus a Clem. 3. data, qua habetur ad finem. Annal. Baron. 12. 6. num. 14. Th. Aquin. de regimine princip. l. 3. cap. 10. Boetius de temporal. Feclis Monarch. lib. 1. cap. 7. f Extra. de officio Vicarij. Cler. cos. g Act. 24.*

17 I reade in your bookes, that your Pope is not onely called the *Vicar of Christ*, and *Successor of S. Peter*, but d *S. Peters Vicar*, and e *Christs Successor* in respect of the gouernment of the Church. Now here I desire to know two things of you; first, how your Pope comes to be *S. Peters Vicar*, seeing *S. Peter* himseife is but a *Vicar*: and it is a rule in your Law, *f Vicarius non potest substituere Vicarium*, A Vicar cannot substitute a Vicar. Secondly, how without blasphemie your Pope can be called *Christs Successor*, seeing hee to whom another succeedeth in office, doth cease himseife to beare that office, as g *Felix* did cease to be gouernour in Iurie, when *Festus* came in place to be his successor. b I hope you doe not thinke that Christ, who endureth for ever, hath

hath turned ouer all care of his Church to your Pope.

h Genebr. chron.
hb. 4. ad an.
1551.

i Baron. ad fixem
20. 6. Annal.

k Baron. Annal.
20. 11. ad an.
1509.

18 I reade in your h bookes, that in the ycare 1552. your Pope was intituled by a certaine Patriarke called *Siud*, *The Peter of our time*, and the *Paul of our dayes*: and that *Clemens* the eight was intituled by one *Gabriel* Patriarke of Alexandria, *Tertius decimus Apostolorum gloriosi Domini nostri Iesu Christi, & quintus sanctorum Euangelistarum*: The thirteenth Apostle of our Lord and Sauour Iesus Christ, and the fift Euangelist. And that *Genebrard* approued of the titles which *Siud* gaue; and *Baronius* of thole which *Gabriel* gaue. Now I desire to know of you, why *Genebrard* should like that any Pope should be called *the Peter of our time*, seeing *Sergius* the fourth, being christened *Peter*, vpon his election to be Pope, in reuerence to *S. Peter*, renounced the name of *Peter*, and tooke the name of *Sergius*: and secondly, how *Clemens* the 8. can with any wisdom be held the *thirteenth Apostle* of our Sauour Christ, and the *fifth Euangelist*, considering there were seuen Popes of his owne name, and vpon the point of 230 Popes of other names before him. For I cannot heare that he was such an *A per se*, as that he deserued these titles rather then any of his predecessors. And if all or any of his predecessors deserued to be called *Apostles* and *Euangelists*, *Gabriel* (in my opinion) failed in his *Arithmeticke*, when he termed him *the thirteenth Apostle* and *the fifth Euangelist*.

19 I reade in your bookes, that the iurisdiction of your Pope is boundlesse: *His dominion* (as Christ,

Chifts, Psal. 72. 8.) is from sea to sea, and from the river unto the ends of the world: whereas the iurisdiction of the rest of the Clergie hath narrower bounds by much. Yet I reade in ^m *Eusebius of Chry-* ^{m Hist. lib. 3. cap. 16.} *rofersons* translations, that in *Traians* time, Pope *Clemens* governed the Church of Rome; and *Iohn* the Euangelist the churches in Asia. Now I desire to know whether this doth not argue, that Pope *Clemens* iurisdiction was lesser then *S. Iohns*, seeing it is apparent hereby, that Pope *Clemens* governed but one Church, and *S. Iohn* many.

20 I reade in your bookes, ⁿ that *S. Peter* had au- ^{n Bellar. lib. 1. de Ro. Pont. cap. 16.} thoritie ouer all the Apostles, and that the Apostles depended vpon him, as vpon their head and commander, who was to direct them, and to go in and out before them, and to chastise them. I reade likewise, that after Saint *Peters* death, your
 • Popes succeeded him *in tota ipsius dignitate & potestate*, in all his dignitie and soueraigntie. Now it is euident that diuers of the Apostles suruiued Saint *Peter*; as namely p *S. Andrew*, and q *S. Simon* surnamed the *Cananite*, (not in regard of his countrey, but of his zeale, r as *S. Luke* witnesseth) and f Saint *Iohn* the Euangelist. Two of these, if not all three, liued till *Traians* dayes, in which time *Linus*, *Cletus*, *Clemens* sate Bishops of Rome. Now my desire is to know of you, whether you thinke *Linus*, *Cletus*, *Clemens* challenged any soueraigntie ouer Saint *Andrew*, and Saint *Simon* the zealous, and Saint *Iohn* the Euangelist. Mee thinkes Saint *Iohn* being the ^t Disciple whom *Iesus* loued, Saint *Iohn* being the per- ^{t Ioh. 21. 20.} son who was allowed to ^u leane on our Sauiours breast ^{u Ioh. 13. 23.}

x Ioh. 19. 26.

at the eating of the *Passeouer*: *S. Iohn* being the man to whom our Saviour x recommended his mother at his death: *S. Iohn* being such a one, as that his writings are receiued for *Canonicall*: me thinks (I say) *Saint Iohn* (not to speake of the other two) should not haue bene vnderling to these three Popes. Me thinks hee should not haue depended vpon them as on his head for direction. Me thinks they should not haue had that superioritie ouer him, that they might haue chastised him.

a Lib. de schism.
Pont. in ser Ger-
man. scrip. p. 703

21 I reade in your bookes, that an *Archbishop* and *Cardinall* of yours, called a *Francis Zabarel*, who liued about the yeare 1400. confessed, that certaine flatterers for many ages before his time, and till his time, had perswaded the Popes, *quod omnia possent, & sic, quod facerent quicquid liberet, etiam illicita, & sic plus quam Deus*: they could doe all things, and might do any thing, were it neuer so vnlawful, and by that meanes they could do more then God. And to tell you truly, I doe verily beleue him. For I do finde they were told, they might dispense b *contra ius naturale*, against the law of nature: c *contra vetus Testamentum*, against the old Testament: and d *contra Apostolum*, against the Apostle *Paul*. I finde they were tolde, e *De nihilo possent facere aliquid*, they might of nothing make something: f *De iniustitiis facere possent iustitiam*, they might make wrong right: and g *in his quae vellent, ijs esse pro ratione voluntatem*, they might do as they list, and no bodie might say, h *Domine, cur ita facis?* I pray you sir, why doe you so? I finde some taught, that i *Si homicidium Samsonis quod ex se malum est, interpretamur*

b C. 15. q. 6. An-
shoritatem, in
Glossa.

c Extra de con-
cess. praeber d. pro-
posui. in Glossa.
d lb. d.

e Extra. de tran-
slat. Episc. ca.
Quanto, in

Glossa.

f Ibid.

g Ibid.

h Ibid.

i Teite Ioh. de
Parisiis de po-
testate Regia et
Papali, cap. 23.

quod

quod instinctu diuino fuit factum, multo magis omne
factum sanctissimi Patris interpretari debemus in bo-
num: & siquidem fuerit furtum, vel aliud ex se ma-
lum, interpretari debemus, quod diuino instinctu fiat:
If we impute the slaughter which Samson made of
the Philistians to an inspiration of Gods Spirit;
much more are wee bound to interpret in the best
part whatlocuer the holy Father the Pope doth:
if it be theft, or any other thing which of it selfe is
euill, (k as for example murther or adultrie) we
must likewise impute that to the inspiration of
Gods spirit. About the time Zabarel speakes of,
it seemes it went for currant, which is noted by a
late l Historian, *Episcopos Romanos ne peccata quidem*
sine laude committere, the Popes could doe nothing,
were it neuer so mischieuous, but it was commen-
dable. His geese were all swans: his vices were ver-
tues. I reade in your bookes, m that men are bound
to worship him with *dulia*: and that some haue pro-
fessed in his hearing, n that they worshipped him
with *hyperdulia*: and that in effect many haue giuen
him *latriam*. For to omit that some haue affirmed
he was o *alter Deus in terris*, a second God vpon
earth. p *Deus mortalis in terris, & immortalis homo in*
cælis: a mortall God vpon earth, and an immortall
man in the heavens. q That he hath so much grea-
ter power then any of the Prophets, *quanto diffe-*
rentius præ illis nomen hereditauit, viz. *Tu es Petra*,
&c. by how much he hath a more excellent name
giuen him then any of them had, to wit, Thou art
a rocke. Some of you haue giuen out, that he is,
r *non Deus, non homo, sed utrumque*, neither God,

k Dist. 40. Non
nos, in Glossa.

l Massonus de
vrbis Episc. l. 3.
in vita Ioh. 9.

m Mosconius de
maiestate Eccles.
militantis, lib. 1
cap. 4. p. 97.

n Apud Anton.
in sum. hist. part.
3. sit. 22. cap. 17.
sect. 1.

o Marcelin orat
hab. sect. 4. Conc.
lat sub Leone 10

p Ioh. Aug. Pan-
thæus Venerus in
Arte & Theor.

transmutat. Me-
tal ad Leonē 10.
impress. Venet.

an. 1518.

q Baron. Annal.
to 7. ad an. 552.

r Mass. lib. supra
citato ca. 1. p. 22.

f Ioh. 20. 28.

t Extra. Ioh. 22.

c Cum inter in
Glossa.

u Apoc 19. 19.

x Moscen. lib.

citato. pag. 26.

y Baron. Annal.

To. 1. ad An. 57.

Nu. 29.

z Puccius orat.

hab. in sess. 9.

Conc. Lat. sub

Leone. 10.

a Steph. Patra-

censis orat. hab.

sess. 10. Conc. Lat.

sub Leone. 10.

b Faxellus hist.

Sicul. lib. 8. ca. 4.

c Antonin. sum.

hist. part. 3. tit.

20. cap. 4. sect. 3.

d Vinadus in

candelabro au-

reo. tit. de absol-

tione. Nu. 28.

nor man, but both. Some of you haue stiled him, as f Saint Thomas did our Sauour Christ, with the titles of t *Dominus Deus noster*, our Lord and God; and as u Saint Iohn likewise did, with x *Rex regum*, *Dominus dominantium*, King of Kings, and Lord of Lords. Some of you now write, y *Christus omnem quam a Patre accepit potestatem transfudit in suos*: Christ passed ouer all the power which God the Father gaue him, vnto his, meaning your Popes. Agreeably to others, who in former ages were not ashamed to tell the Pope, that z *Tibi uni*, to him alone was granted all power both in heauen and in earth. Yea, that there was in Popes all power *supra omnes potestates tam caeli quam terrae*, aboue all powers both in heauen and in earth. I need not to tell you of the Bishop who put vp a supplication to Pope Nicolas, in these words, b *Miserere mei, fili David*, O sonne of David haue mercie vpon me: nor of the Religious persons who came from Panormi and other parts of Sicily as Embassadours to Pope Martin the fourth, to craue his fauour, who cried thrice thus, c *Agnus Dei qui tollis peccata mundi, miserere nobis*: O thou Lambe of God who takest away the sinnes of the world, haue mercie vpon vs: nor of him, who in way of prouing your Popes omnipotence, bids his Reader note, d *Quod in concessionibus utitur illo verbo, Fiat, quo Deus vniuersum creauit orbem*: that your Pope in subscribing petitions, vseth the word, *Let it be*, by which God created the whole world: intimating, that as God, so your Pope by a word of his mouth may doe any thing: nor of them who against the comming of Paul the third

vnto

vnto the Citie of Tolentoum in Italy, set this inscription ouer the gates, *c Paulo 3. opt. max. in terris Deo*, To Paul the third, the best and greatest God in earth. Now that which I desire to know of you, is, what difference in substance there is betweene many of these speeches concerning your Popes, and theirs in the Acts of the Apostles, who applauding Herods oration, cried amaine, *f Vox Dei & non hominis*, the voice of God, and not of man? And whether your Pope be not as guiltie as Herod was, who hearing with his owne eares diuers of these blasphemous speeches, and perhaps all by report, did neither reprove them, vpon his eare earing them, nor cause them to be razed out of the books wherein they are written, hauing knowledge thereof at the second hand.

c See Morney de Ecclesia, cap. 8. and Moulins defence of the King, chap. 25.

f Act. 12. 22.

22 I reade in your bookes, that you haue had many vnlearned Popes, not much wiser then the a Bishop, who examining one that was to be made Deacon, in stead of asking, *Quot sunt Sacramenta Ecclesiae*? how many Sacraments are there in the Church? demanded, *Quot sunt 7 Sacramenta*? how many are the seuen Sacraments? To whom the Deacon answering, *Tres*. The Bishop replied, *In quibus*? What call you them? And the Deacon tolde him, their names were, *Thuribulum, Aspersorium, & sancta Crux*. For of Iulius the second it is reported, that signing a warrant, in stead of *fiat*, he wrote *fiatur*. And *constat plures eorum adeo illiteratos esse ut Grammaticam penitus ignorent*, It is well knowne that many of the Popes were so vnlearned, that they knew not their Grammar rules, saith *c Alfonso*

a Gabriel de Baralete feria 2. hebdom. 3. de praeparat. confess.

c Lib. 1. cap. 4. adu. haeres. in edit. antiquis.

d Ioh. Andr. Bal-
dus Iason & ser.
Brutum fulmen,
pag. 201.

c Glaber Rodul.
hist. lib. 5. ca. vlt.
f Baron. Annal.
20. 10. ad an. 955
nu. 3.

g Hist. per Eu-
rupum gest. lib. 6.
cap. 6. & 7.

h Masson. de vr-
bis Episc. lib. 4.
in Ioh. 11. al. 12

i See the booke
intituled Pope
Ioane.

k Platin. in vita
Siluestri.

l Idem. in vita
Bonif. 7.

m Agrippa de
vanitate scient.
cap. 64.

n Onuph. addit.
ad Plat. in vita

Greg. 12.
o Act. 12 & 13.

p Act. 7. in defi-
nit. Synodi.

q Bale.
r Chronol. lib. 4.

sect. 10.

s Valla declamat
in Donat. Con-
stantini.

de Castro. I read in your bookes, that some of your Popes were silly creatures. You had one, whom your d Canonists vsually call, *unum pecus, in eo quod de mane faciebat gratiam, & de-fero renocabat*: a verie

Assle: for that in the morning he would grant many men many kindnessees, and at night reuoke them all againe. I reade in your bookes, that you had

one boy Pope of twelue yeares old, viz. *Benedict* the ninth: and a *May-pole-morrice-dancer* Pope off 18. yeares old, viz. *Iohn* 12. alias 13. Who made the *La-teran* a plaine Stewes, as *g Luitprandus* witnesseth.

I h reade that *Iohn* 11. was a bastardly brat of Pope *Sergius*: and that you had a *whore* Pope called *Ioane*.

I reade you haue had *Necromanticall* Popes, such as *k Siluester* the second, who gaue himselfe to the diuell both body and soule, that he might attaine the

Popedome. *Theefe* Pope, such as *l Boniface* the seuenth, who robbed *Saint Peters* Church: *Sodomiticall* Popes, such as *Sixtus* the fourth, m who built

a famous stewes in Rome: *periuired* Popes, such as *n Gregorie* the twelfth. *Hereticall* Popes, such as *Ho-*

norius the first, condemned by the o 6. and p 7. ge-nerall Councils for a *Monothelite*. *Atheisticall* Popes,

such as *Leo* the tenth, q who called the *Gospell* a *Fa-ble*. *Apostaticall* Popes, such as those fiftie, who as

r *Genebrard* writeth, entred in, not by the doore, but by a posterne gate. I reade that *l Recentes summi*

Pontifices videntur laborare ut quantum prisce fue-

runt sapientes & sancti tantum isti impij sint & stul-

ti: The latter Popes seeme to striue, they may shew themselves as very fooles and knaues, as the ancient Popes stroue to approue their wisdom and holi-

nesse

nesse vnto the world. Your Bellarmine confesseth,
 that the later Popes, *parum solliciti de Rep.* tooke lit-
 tle care how the world went: *u A pietate veterum de-*
generauerunt, are growne out of kinde. Your *x Vi-*
etoria professeth, they are *priscis illis multis partibus*
inferiores, farre worse then their first predecessors.
 And in *y Platina* I reade, that *virtus & integritas de-*
fecit, vertue and integritie is decayed in them: and
 in *z Fasciculus Temporum*, that *Sanctitas illos dimisit*,
 holinesse hath taken her leaue of them. Men of
 your selues write, *a In Pontificibus hodie nemo sancti-*
tatem requirit: optimi putantur si vel leuiter boni sint,
vel minus mali quam ceteri mortales esse soleant: At
 this day no man looks for any honestie in a Pope:
 they are accounted excellent good Popes if they
 haue but a dram of honestie; yea, if they surpasse not
 the wickednesse of other men. At this day the pa-
 pacie is so dangerous, that *b Marcellus* the second
 protested he did not see, *quomodo qui locum hunc ab-*
tissimum tenent, saluari possint, how a Pope can be
 saued. Your Saint *c Katharin of Sienna* told Gregorie
 the 11. that in *Romana Curia ubi deberet esse Para-*
disus deliciarum virtutum, inueniebat *factorem infer-*
nalium vitiorum: Whereas she looked to haue found
 a Paradise of rare vertues in his Court, she found in-
 stead thereof a dunghill couered ouer with hellish
 vices, the stinch whereof shee smelt to Sienna, the
 place of her dwelling, an hundred miles off. And
 the *d Virgine Marie* told Saint Briget (as some of
 you say) that *multi Pontifices sunt in inferno*; Many
 Popes are in hell. And you know that *e Manuans*
 counsell was,

t Chronol. ad an.
Christi 970.

u Ad an. 1026.

x Relect. 4. de
potestate Papae et
Conc. propos. 12.

y In Formoso 1.

z Al an. 954.

a Guicciar. hist.
lib. 16.

b Onuph. in vita
Marcelli ad finē
Platini.

c Anton. hist.
par. 3 lib. 23.
cap. 14. (est. 13.)

d Theodoricus de
Niem. Nem. uni-
onis ina. nusa
tiac. 4 cap 8.
e Sylvarū lib. 1.

Vicere

Viuerē qui cupitis sancte, discedite: Roma

Omnia cum liceant, non licet esse bonum:

He that desires to liue honestly, let him blesse himselfe from Rome: for a man may be there any thing saue honest, but honest he cannot be in any wise. Now the question wherein I desire to be resolued by you, is, whether you thinke indeed that^f when Christ prayed for Saint *Peters* faith, he prayed for the faith of your vnlettered Popes, sheepish Popes, boy Popes, swaggering whore-maister Popes, bastardy brack Popes, whore Pope, Necromanticall Popes, theefe Popes, Sodomiticall Popes, periured Popes, hereticall Popes, Atheisticall Popes, and Apostaticall Popes? For there is no question but^g Christ obtained alwayes the things which he prayes for: and me thinkes there should be no question, but when our Sauour prayed for Saint *Peters* faith that it should not faile, by the name of *faith*, he meant a liuely Christian faith which workes by loue, and which^h embraceth the promises of the mercie of God; which whosoever hath,ⁱ hath assurance of eternall life: and if so, how is it credible that he prayed for all these?

23 Your *Sixtus* 5. caused your vulgar Latin to be corrected, and printed at Rome in the yeare 1590

The paines he tooke therein, as it seemeth, was wonderfull. For notwithstanding all other his papall businesse, he^l read ouer euery word of the Bible before it was printed, and after too, correcting with his owne hands the faults of the print. Then he published it, and prefixed his *Bull* before it in stead of a *preface*, signifying therein that his good will and pleasure was, that this onely should go for

^f Luk. 22. j

^g Ioh. 11. 42.

^h Rom. 3. 25.
ⁱ Ioh. 6. 47.

^k Baron. Annal.
To. 2. ad an. 232
nn. 62.

^l Angelus Rocca
comment. de Bibl.
Vatica S. 10. 5.
condita pag. 229

for Authentically, and that all other impressions in time to come, should be made according to it, without any change, without taking away, or adding so much as a letter; and that all former impressions, yea and Manuscripts differing from this, should be of no credit: and all this he required upon paine of the greater excommunication. Yet after the death of *Urban 7. Greg. 14. and Innocent 9.* successors of *Sixtus 5.* comes *Clemens 8.* and hee sets out another Bible, differing much from that of *Sixtus* in many materiall points; auowing that this Edition of his, is (doubtlesse) better then any Edition whatsoever heretofore imprinted. Now that which I desire to know of you, is, whether *Sixtus* erred in commending his Bible, or *Clemens* in commending his Bible, or both of them in their severall commendations: for I thinke you will not say, commending bookes so different, they both spake truth.

ⁿ Anno 1592.

24 Sir Priest, is not this of a *Athanasius* good Diuinitie, *Filius à Patre solo est, nec factus, nec creatus*: The Son is of the Father alone, not made, nor created? If so, then I pray you tell me, how without blasphemy^b you can lay, *Sacerdos est creator sui Creatoris*: A Priest is the creator of his Creator? meaning Christ the Sonne of God.

^a In Symb. to. 2. operum Athanas. edit. Comelin. Anno 1600.

^b Discip. de Tép. se. III. Cassanum Catal. glo. I. via m. n. i. par. 2. consid. 3. fol. 4. Biel. lect. 4. in Can. Missa. c. Loco supra citato.

25 Again, if it be currant Diuinity which the same *Athanasius* deliuer, *Christus Deus ex substantia Patris, homo ex substantia matris*: Christ is of the substance of his Father as hee is God, and of the substance of his mother as hee is man: Tell mee where the wit of your *John 22.* was, when^d he said, *Rex sit ex pane*, The King (meaning Christ, the King of

^d Horæ B. Virg. salve sancta facies. fol. 68. edit. Paris. 1516.

E

heauen)

c De consec. d. 2.
c. 72. utrum sub.

heaven) is made bread. And why you are not ashamed to retaine in your Canon Law these words, *Corpus Christi & sanguis, ex panis & vini substantia efficitur*: The body and bloud of Christ is made of the substance of bread and wine.

f De ciuit. Dei,
lib. 1. c. 29.

g Eurip. in Cyclops.
Act. 4.

h Allen de sacrific. Euch. cap. 41.
and Bristo
Motiue 26.

26 If it be true which *f Austin* saith, that God is *nusquam inclusus*, penned in in no place: and that the great *g Cyclops* (when *Vlysses* told him, that the wine which he had in a bottle, was the god *Bacchus*) did not without cause in a wonderment reply, *What? A god in a bottle?* I pray you tell me, why you pen vp your Sacrament, which *h* you acknowledge for your God, in a *pixe*, or in a *boxe*? Of a *bee* in a *boxe*, I haue heard much by many; but of a *god* in a *boxe*, I neuer heard but by Papists.

i Vers. 17.

k Vers. 56.
l Hom. 56. in
Gen. 31.

27 If it be euident, that they are no gods, whose Priests keepe their temples with doores, and with lockes, and with barres, lest their gods should be spoyled by robbers, as *i Baruch* saith in his 6. Chapter, which goes for Canonickall Scripture with you. If they, who cannot defend themselves frō theeuers and robbers, deserue not to be reputed gods, as the *k* same Author saith. If *l Chrysostome* iustly derided *Laban*, when he said: *O excellentem insipientiam! Tales sunt dii tui, ut quis eos furari possit? Non erubescis dicere, Quare furatus es deos meos?* O notable foolerie! Are thy gods such gods as may be stolne? Art thou not ashamed to say, Why hast thou stolne my gods? Why should not you and your fellowes, sir Priest, be whoopt at, for holding the Sacrament to be *God*, which for feare of stealing, *m* you would not haue *hung* ouer the *high Altar* vnder a Canopie, but

m Lindwood
con'lis. Promine.
l b 3 Titulo de
custodia Euchar.
cum clausura, in
c. dignissimum.

reſerued in a ſurer place, *under locke and key.*

28 If it be euident, that they are no gods, which cannot be preſerued from ruſt and wormes; which feele not when things which creep out of the earth eate them, as it ſeemes by *Baruch* before mentioned: ſeeing it is the o generall doctrine of your Church, *That wormes may breed in your Sacrament: that brute beaſts, hogs, dogs, mice, choughs, &c. may eate it.* Are not you ſingular *od-caps*, to hold the Sacrament for your Lord and your God? n Chap. 6. v. 11. & 19. o Iſeph. Angles flores, Queſt. Theol. in 4. Sext. part. 1. q. de ſuſcept. Euch. ad 3. difficultat. 2. p. 56.

29 *Ecquem tam amantem eſſe putes qui illud quo veſcatur deum credat eſſe?* Thinkeſt thou there is any man ſo mad, that holds that for his god, whereof he eates? ſaith *p Coſta. Quomodo quis ſanæ mentis deum nuncupat id, quod vero Deo oblatum, tandem ipſe comedit?* How can any man of reaſon thinke that to be god, which hee offereth in ſacrifice to the true God, and afterwards eates thereof himſelfe? ſaith *q Theodoret.* And if this be true, do not you deſerue to be ſent to *Bedlem* for eating the Sacrament, which you call your Lord and your God? *Auerroes* (r they ſay) professed that he had trauelled a great part of the world, and that he had ſcene many men of different Religions, and yet he found not any, *Chriſtiana deteriore aut tam fatuam*, worſe or fooliſher then the Popiſh Chriſtian, *Quia deum ſuum quem colunt, dentibus deuorabant*, becauſe they tare him with their teeth, whom they worſhipped for their god. p Apud Cicero lib. 1. de Nat. deorum. q Quaſt. 11. in Leuit. r Eſſene. de Euch. adorat. lib. 4. c. 3.

30 The God of right beleeuing Chriſtians is *life it ſelfe*, and giues life to others, euen *euert* laſting life to them who eate him, as the Scriptures 1. Ioh. 5. 20. 1. Ioh. 6.

speake of eating him . But your God is such a God, and your fashion of *eating*, such an eating, as that a man by *eating your God* after your fashion, may easily be *poisoned*. And I pray you then, how can your God be reputed the God of right beleeuing Christians?

That a man may be poisoned by eating your God (that is, the Sacrament) after your fashion, it is plain by diuers examples. For,

Victor 3. one of your Popes, *Fuit extinctus per venenum in calicem missum*, was killed with poyson in the chalice, saith *u Polonus*, and *x* others.

u In Chron. ad An. 1095.

x Fascic. Temp. ad An. 1094.

Henricus Archiep. Eboracens. cum diuina celebraret mysteria, hausto in ipso calice (ut aiunt) veneno obiit: Henrie Archbishop of Yorke died (as they say) of poyson, by drinking of the Chalice when he administered the Sacrament, saith *y Mathew Paris*.

y Hist. Angl. in vita Stephan An. 115. p. 122.

Henricus 7. Imperator intoxicatus fuit sumendo Eucharistiam. Henry 7. Emperour of Rome was poysoned in receiuing the Sacrament, saith *z Fasciculus*

z Ad An. 1314.

Temporum.

Nuper Prior noster misericordiae Venetys veneno in calice sublatus fuit: Of late a Prior of ours in Venice was kild with poyson put into the Chalice, saith *a Iohn Baptista Leo* Embassadour to the Duke of *Vrbinius*.

a See Monita Politica, impres. Francofurt. An. 1609.

b Apud Guismondum lib. 2. de Sacram.

3^d A *b* Synod of your Bishops in Italy decreed, That when the true flesh of Christ & his true blood appeare at the celebration of the Sacrament in their proper kind, both the flesh & the blood should be reserved in the midst of the Altar for speciall relikes. Now I would know of you, Sir Priest, what reason you haue to

make

make a relike of your god. Is it not enough for you to reserue Relikes of Saints, but you must reserue Relikes of God, the sanctifier of Saints, yea God himselfe for a relike?

32 I reade that you prescribe, *Si musca vel aranea cadat in calicem post consecrationem &c.* It either flie or spider fall into the Chalice after the words of consecration, so that there be feare of poysoning or prouocation to vomit; the Priest shall take *anguinem illum, & igne comburat cum aliqua stupa, vel pumo lineo in ipso madefacto*, that bloud, and burne it by the helpe of some tow or linnen rags dipped in it. Now whether it be poysoned or not poysoned, whether it be such as will prouoke vomit or not prouoke vomit, as long as the species remaines, it is your God: And how then can you cleare your selues from burning of your God?

33 I reade you teach, d that in your Masse, Christ is truly and properly sacrificed by you: and withall I reade you teach, that e whatsoeuer is truly and properly sacrificed, if it be a liue thing, it is killed. Now I would gladly know of you, if this be thus, how you can excuse your selues from killing of Christ: for Christ whom you sacrifice truly and properly, as you lay, is a liue thing?

34 I reade you teach, f *Per consecrationem fit ut Christi corpus vere & visibiliter adsit super mensam*: that by consecration Christs body and bloud is truly and visibly vpon the Altar. Visibly, g not meerly in regard of the species vnder which they lie, but simply and properly: yet I neuer met with Papist hitherto, who durst venture his credit, that if his con-

secrate host was shuffled with *unconsecrate hosts*, or his *consecrated chalice* set among *unconsecrated chalices*, he was able by sight to discern which was his *God*? Dare you Sir Priest, venture a booke of sixe pence price, that your sight will serue you better?

^h *Amct. in Heb.*
1.6.

35 Your ^h Rhemists tell vs, *wheresoeuer Christs person is, there it ought to be adored of men & Angels.* And vpon that ground (I thinke) you imagining that he is in the Priests hands at the *elevation* in the Masse, and in the *Pixe* which is caried by the Priest when hee goes to visite the sicke; you bow or fall downe vpon your knees adoring him. Now I wou'd gladly know, why you bow not, or fall not downe vpon your knees before euery Communicant vpon his receiuing of the Sacrament; seeing according to your doctrine, euery of them receiues *his maker*, he is in euery of their bellies.

ⁱ *Bellar. lib. 4. de Euch. c. 16.*
^k *Idem lib. 1. de Sacra. in genere. cap. 27.*

^l *Ioh. de Combis in compen. Theol. lib. 6. cap. 6.*

^m *Paulus Langius in Chron. Cib. ad an. 1514.*

ⁿ *Ioh. Franc. Leo in Thesauro Fori Eccl. part. 3. de prohib. & pra-*

^o *mijs. nm. 57.*

^p *Bodin. Demond mania. lib. 4. c. 5.*

^q *Nic. Plow tract. de Euch.*

^r *Ioh. de Comb.*

^s *liso supra citato.*

36 I am told you teach, ⁱ that there is no *Transubstantiation*, except he be a Priest who *consecrates*, and ^k haue an intent to consecrate. Yea, I am told that some of you teach, that to *Transubstantiation* *Non solum requiritur intentio cōsecrantis, sed etiam intentio istud Sacramentum instituentis*: It is not onely requisite that the Priest haue an intent to cōsecrate, but that Christ haue an intent also that hee shal consecrate. Now seeing it is confessed by diuers of you, that ^m some haue taken vpon them the name of *Priests*, who were none: ⁿ some being *Priests*, haue vsed the word of consecration, without intent to consecrate; and that ^o sometimes *Christ* is not disposed the Priest should consecrate, though he speake the

the words, and purposeth to consecrate: I would know how any Papist can possibly know, when any of your *hosts are transubstantiated*, and when he may safely adore it? because except there be *Transubstantiation*, he committeth Idolatry in adoring; adoring bread and wine the *creatures*, in stead of the *Creator*?

37 *Iram Iudicis placare nescit oblatio, nisi ex non-ditiis placeat offerentis; -- idcirco non Abel ex muneribus, sed ex Abel munera oblata placuerunt: prius namque ad eum legitur, Dominus respexisse qui dabat, quam ad illa quæ dabat: No sacrifice is acceptable to God, except the sacrificer be acceptable; -- and therefore it is, that God had not respect to Abel because of his offerings, but hee had respect to the offerings because of Abel: for it is written, that God first respected the giuer before hee respected the gift, saith* p Lib. 22. expos. in Job. c. 31. cap. 12.
 p Saint Gregorie. And if this be true, I would know how you can auoide the acknowledgement of this Paradoxe, viz. *That God is better pleased with your Masse-priest then with his Christ: or rather this, That God respects his Christ for your Priests sake, and not your Priest for his Christs sake: seeing your Masse-priests are the sacrificers, and Christ himselfe (according to your learning) the sacrifice; especially this being considered withall, that your Priests, after consecration, pray God he wil vouchsafe to looke* q Canon Masse.
downe with a mercifull and cheerefull countenance vpon the things offered, (to wit, Christ in your learning) and to accept them as he did vouchsafe to accept the offerings of his righteous seruant Abel. For it seemes by this prayer, that the Priests presume more of their owne

owne credit with God, then of their offerings; in that they desire the gifts may be accepted at their request, and not they for the gifts.

38 It is plaine by Scripture, that *Abraham, Isaak, Iacob, Moses, Dauid, &c.* were holy men, and in great fauour with God. For we reade in Scripture, that *Abraham* is termed *the father of the faithfull*, Rom. 4.11. and *the friend of God*, Iames 2.23. that *Isaack* was *the child of promise*, Gal. 4.28. that *Iacob* was *beloued of God*, Mal. 1.2. and *preuailed with God*, Genes. 32.28. that *God spake to Moses face to face*, as a man speakes to his friend, Exod. 33.11. and that there arose not a Prophet since like *Moses*, Deut. 34.10. that *Christ* was *Dauids son*, Math. 15.22. and *Dauid* a man after Gods owne heart, Acts 13.22. But it is not plaine by Scripture, nor by any ancient approued Author, that your *George*, your *Christopher*, your *Katharin*, your *Visula*, your *Margaret*, were holy persons, and in great fauour with God; yet you make *speciall prayers* to these, and none to *Abraham, Isaak, Iacob, Moses* or *Dauid*: whereof I desire to know the reason. For me thinks it is grosse foolery, to neglect the old approued Saints, and to dote and rely vpon yonger, of whose *sanctitie*, yea of whose *entitie*, we haue no certaintie.

Bernard. 2. de Bussis
in Mariali, part.
12. ser. 2. de coro-
nat. Marie, part
2. Excellentia 6.

39 It is written in your bookes, that *Maria apud Deum omnibus Sanctis potentior est. Maria sola plus potest apud Deum impetrare, quam omnes Sancti in celo*: The virgin *Marie* can preuaile more of her selfe alone with God, then all the Saints in heauen beside. Yea, it is written by *Ludolphus*, and *Chrysostome* à *visitatione*, that *velocior est nonnunquam salus in-*

HOCATO

uocato nomine Maria, quam inuocato nomine Domini De vita Iesu, part. 2. cap. 68. f. 1257.
unici Filij eius: Men oftentimes finde more present helpe vpon their praying to our Ladie, then vpon their praying to Iesus Christ. And in *Discipulus de Tempore* we reade, *Nihil nos Deus voluit habere quod per manus Mariæ non transiret:* Gods will is, we shall haue nothing which passeth not by the virgin *Maries* fingers. Now if this be true, I would know why men should not pray to the virgin *Marie* onely, who is so *gracious* and *omnipotent*, and cease to trouble (if not *Christ*, yet) the rest of the *Saints*, which in comparison of her are so *gracelesse* and *impotent*? Lib. 2. de verbis Domine ad filiū in Nuptijs cap. 2. ser. 161. de Sanctis.

40 I heare you say, that when you desire our *Ladie* and other *Saints*, to send you health, or to giue you grace, and to haue mercie on you; your meaning is no other, then to desire them to procure of *Christ* by their prayers and intercessions those benefits for you. But here first I desire to know, if you meane no worse, why you speake so harshly? Certainly the *Rich Glutton*, Luk. 16. 24. when he prayed, saying, *Father Abraham haue mercie on me*, had a further meaning, then to desire *Abraham* to pray for him. And the *Patriarke Iacob*, when his wife *Rahel* said vnto him, *Giue me children, or else I die*, Genes. 30. 2. supposed shee had a further meaning in those words, then to desire him to procure her children of God by his prayers, for else why was his wrath kindled against her for saying so. Secondly, I desire to know, if you meane no other, why you tell vs so many tales of the *Virgine Mariæ* descending from heauen to helpe her suppliants on earth: and of other *Saints* personall and actuall performance

Kellison in his Suruey, lib. 3. cap. 12. nu. 17. The Iaponians pray to their Saint Amida, Da salutem Amida. Musfaw select. epist. ex India, lib. 4. pag. 209.

Caesar, dial. lib. 7.
cap. 24. Discip.
lib. de miraculis
B. Virginis,
Exempl. 30.

of such things as were begged of them. It is written in your bookes, That a Priest hauing his tongue cut out by heretickes, upon his mentall-prayer to the Virgine Marie, had another put in. The virgin Marie, digitis oris eius immisissis, putting her finger into the Priests mouth (it was well he bit her not) fastned him in a new tongue. She helped him not with her prayers, but with her fingers.

Caesar, dial. lib. 7.
cap. 25.

Discip. lib. citat.
Exempl. 35.

Discip. Exempl.
24.

Caesar, dial. lib. 7.
cap. 35. & Discip.
Exempl. 25.

41 In the same bookes of yours it is written, That the virgin Marie prescribed physicke to a boy with a scald head, who used to pray to her: and that by laying her owne hands on his head, shee preserued him from head-ach for euer. By Physicke, and other meanes then prayers, shee cured the boy of his infirmities. In the same bookes it is written, That a good fellow called Peter, prayed to the virgin Marie for help: and that shee appeared to him with Hyppolitus in her companie, commanding Hyppolitus to helpe him: which Hyppolitus did, not by praying for him, but by binding up his sores with his hands Chirurgion-like. In the same bookes it is written, that an Abbesse, who was with childe by an officer of hers, prayed the virgin Marie to help her at a dead lift, and to saue her credit: which the virgin Marie did, not by praying for her, but by bringing two Angels with her, who played the mid-wiues, helping her to be deliuered of her child instantly, and carying it (by the virgine Maries appointments) to an Eremite, commanding him in the virgin Maries name to keepe it till it was seuen yeares olde. In the same books it is written, that the virgin Marie saued likewise the credit of a whore Nunne called Beatrix, not by praying for her, but by personall supplying of her place

place in an Oratorie, by the space of fifteene yeares together, whilest she ranne a whoring after a whoremonger Priest, and no body knew she was missing. Your Cardinall *Baronius* tels vs soberly, that *Leo* i. hauing written an Epistle to *Flavianus* Bishop of Constantino-ple against *Eutyches* and *Nestorius*, he layed it vpon *S. Peters* tombe, praying him instantly, that if there were any error, he would amend it: and that after certaine dayes (it seemes *S. Peter* tooke time to consider well of it) *S. Peter* appeared vnto *Leo*, and told him that he had amended it. Whereupon *Leo* *sumens Epistolam de sepulchro B. Petri, aperuit eam, & inuenit Apostolica manu emendatam*: the Pope taking the Epistle away, and opening it, hee found it corrected with the Apostles owne hand. Which storie seemes to argue, that when *Leo* desired *Peter* to amend his Epistle, he meant more then to desire him to procure it amended of God by his prayers.

*Annal. To. 6. ad
an. 449. nu. 39.*

42 Your Rhemists tell vs, that it is absurd to say, that the intercession of our fellowes beneath is more available then the prayers of those that be in the glorious sight of God aboue. Now if it be indeed absurd to say so, I would gladly know of you why *S. Paul*, Rom. 15. 30. desired the Romanes, and 2. Cor. 1. 11. the Corinthians, and Ephes. 6. 19. the Ephesians, and Col. 4. 3. the Colossians, and 1. Thess. 5. 25. & 2. Thes. 3. 1. the Thessalonians, and Heb. 13. 18. the Hebrewes, all of them *his fellowes beneath*, to pray for him; and desired none of the Saints in the glorious sight of God aboue to pray for him. And why *S. James*, Chap. 5. 16. aduised them to whom hee writ, that one of them (beneath) should pray for ano-

*Annot. in 2. Cor.
1. 11.*

ther; and required them not to pray to the Saints in the glorious sight of God aboue for helpe.

Feria 5. quarta
Dominica Qua-
drag. ser. 30. de
suffragiis mor-
tuoꝝ.

43 Again, if it be absurd to say, that the intercession of our fellowes beneath is more available then the prayers of those that be in the glorious sight of God aboue; I would gladly know why you tell vs so many tales of soules creeping out of Purgatorie, crauing the helpe of their fellowes beneath; and not one, of any soule crauing the helpe of any of the Saints in the glorious sight of God aboue. Haue not the soules in Purgatorie so much wit, as to repaire to them for helpe, who are best able to helpe them? Or are you of Leonard de Vtino his mind, who holdeth, *quod efficaciora sunt suffragia Ecclesie presentis facta pro aliquo in Purgatorio existente, quam orationes Sanctorum in patria*: That the prayers of the Church militant are more available for soules in Purgatorie, then the prayers of the Church triumphant?

a Annotat. in
Iudic lib. prohib
an. 1559. pag 9.

44 Vergerius reports, a that it is written in an Italian booke, intituled, *Floſculi S. Francisci*, that the virgin *Mary* by the merit of her virginitie saued all women to the time of *S. Clare*, as Christ by the merit of his passion saued all men till the time of Saint *Francis*, in whose dayes *S. Clare* liued. And he further reports, that whereas he answered that booke; b his answer was condemned as hereticall in three seuerall Indices of bookes forbidden, and so it is in the last of *Clemens 8*. Now if his report be true, I would know how you can saue Cardinal *Bellarmines* credit, who denies, c that any Catholike did euer equall in any sort the virgin *Mary* vnto Christ? For as it is confessed in that booke, that Christ saued men,

b Discorsi sopra
li Fioriti, di S.
Francisco, tit. D.

c Præfat. cont. 7.
so. i.

so the Author professeth, that she saued women.

45 *Ambrosius Catharinus* in an Oration which he made An. 1546. in the second Session at Trent, d *Acta Conc. Trid. impress. Antwerp. 1546. fol. 57.* termed her *Fidelissimam sociam Christi*, Christs most faithfull fellow or companion. And another great Papist did not sicke to write, e *Fuit Dominus cum Maria, & ipsa cum Domino in eodem labore, & eodem opere redemptionis: Mater enim misericordiae adiuvit Patrem misericordiae in opera nostra salutis: Our Lord was with Marie, and Mary with our Lord, in the same labour, and in the same worke of our redemption: for the Mother of mercie helped the Father of mercie in the worke of our saluation. Who fearing some might reply on Christs behalte, that it was written, Esay 63. I have troden the wine-presse alone, and of all the people there was not one man with me: in way of preuenting that, goes on thus: Verum est Domine, quod non est vir tecum, sed mulier una tecum est, quia omnia vulnera quae tu suscipisti in corpore, suscipit in corde: It is true Lord that thou sayest, There was no man with thee, but there was a woman with thee, which suffered all the wounds in her heart, which thou sufferedst in thy bodie. Do not these speeches argue, that some Catholickes haue equalled in some sort the virgin Marie vnto Christ?* e *In Mariali lib. 1. cap. 3. teste Illirico in catalogo test. verit. col. 36. cais. 1608.*

46 You apply that to the virgin Marie, which the Scriptures apply to Christ. The Scripture say, that f *The seed of the woman* (meaning Christ, the God of peace, Rom. 16. 20.) shall bruiſe the Serpents head: you g say, the virgin Marie bruiſed it. The Scriptures say, that *Of his fulnesse we all haue receiued euen grace for grace*, Ioh. 1. 16. you say, h *Veraciter dicere* f *Gen. 3. 15. g Bernard. de Busti in Mariali, part. 12. ser. 2. de coronat. Mari. Excellencia 27. h Discip. de Tép. ser. de concepi. ne.*

possumus, tam de matre quam de filio, &c. wee may as truly say, that of her fulnes we haue receiued grace. The Scriptures say, that *Christ did reconcile all things to himselfe*, Coloss. 1. 20. and that hee did *redeeme vs from our vaine conuersation by his blood*, 1. Pet. 1. 18, 19. and you say the same in effect of her. For you affirme that she was *Redemptrix vniuersi*: *k Recuperatrix perditionis orbis*: and that *per illam omnia in statum pristinum sunt restituta*. The Scriptures say, that Christ was giuen *ad educendum claustro vincitum*, to bring prisoners out of prison, Esay, 42. 7. and you ascribe as much to her: for you pray to her thus: *m Solue vincla reis*. The Scriptures say, that Christ was that *Lambe which taketh away the sin of the world*, Ioh. 1. 29. and you seeme to belecue shee can do as much; for to her you vse to pray, *n Mala nostra pelle*, put away our euils; meaning by *euils*, sinnes. The Scriptures note it as a prerogative of Christs, that he was without sin: and you tell vs, that *sicut Christus redemptor noster sine originali extitit, ita reparatrix nostra Maria illi similis in hoc fuisse comprobatur*: shee was like him in this. And doth not this also argue, that some Catholiks haue equalled in some sort the virgin *Mary* vnto Christ?

47 You giue the virgin *Mary* answerable titles to those which are giuen God. For as God is called *the King of heauen*, Dan. 4. 34. so you call her *q the Queene of heauen*. As God is called, *the Father of mercies*, 2. Cor. 1. 3. so you call her, *r the mother of mercie*. As God is called, *the Author of all comfort*, 2. Cor. 1. 3. so you call her *s the fountaine of all comfort*. As Christ Iesus is called *Our Hope*, 1. Tim. 1. 1.

so

i Bernard lib. ci-
tat. pag. ult. 1
k Ibid.

l Stainburst in
Hebdon. Mari-
ana. printed
1609. p. 85. et
113.

m Offic. b. Mariae
virg. post aduent
ad vesperas.

n Ibid.

o Heb. 7. 26.

p Bernard de
Bussi in offic. de
concept. Virg.
die 6. lect. 6.

q In Antiphona
que incipit, Sal-
ue Regina.

r Ibid.

s Stainburst lib.
citat. p. 155.

fo t you call her. As Chriff Iefus is called *our Ad- uocate*, 1. Ioh. 2. 1. fo u you call her. As hee is called *our Sauour*, Luk. 2. 11. fo she x a Sauourefse by you. As hee a *Mediator*, 1. Tim. 2. 5. fo shee y a Mediatrix. As he a *Redeemer*, Psal. 78. 35. fo shee z a Redemptrix. As hee omnipotent, Math. 28. 18. fo a shee. As hee *the morning Starre*, Apoc. 22. 16. fo b she. As hee *our life*, Ioh. 14. 6. fo c shee. As he *our Lord*, Ioh. 20. 28. fo d she *our Ladie*. As he *our God*, Ioh. 20. 28. fo she *our e Goddesse*. As he a *chiefe corner stone*, Eph. 2. 20. fo f shee. As hee *the glorie of his people Israel*, Luke 2. 32. fo g shee. And as hee was assumed into hea- uen in bodie, Acts 1. 9. fo was shee h you say. And as the first day of the weeke is obserued in remem- brance of him, Apocalyp. 1. fo the last day of the weeke is obserued holy by you in remembrance of her. For *Sabbathum cuiusque hebdomadis Mariæ sa- crum esse, vix est qui nesciat*, saith *Ferreolus Locrius Mariæ Augusta lib. 6. cap. 23.* and *Dies Sabbathi dedi- nota est gloriæ virginis Mariæ*, saith *Discipulus de Tempore*, ser. 164. And doth not this also proue, that some of you Catho'ikes equall in some sort the virgin Marie vnto Chriff?

48 *Fiunt in Ecclesiis processionēs annuātim ad ho- norem Saluatoris in die Palmarum; & similiter ad ho- norem matris suæ in die Purificationis ad correspon- dum ad diem Palmarum*: As vpon Palme-Sunday you keepe yearely a Procession in honour of Chriff; so answerably thereunto you keepe yearely on the day of the virgin *Maries* purification, a solemne Proces- sion in honour of her, as *Bernardinus* confesseth in *Mariāli* 6 part. ser. 2. part. 2. de visitatione Mariæ. And

Statuis

In Antiph.
Salve Regina.
u Costerus in
perorat. ad Virg.
ad finem Apol. 1.
adu. Gmarum.
x Bonauent. in
Cant. ad instar
Esai. 22.
y Idem in Cant.
ad instar illius
qui as. v. bitur
Aug. et Amb. of.
z Bern. de Busta;
in Mariāli. p. vlt.
a Bonauent. in
hymno ad instar
illius Exod. 15.
b Coster. meditat
in hymn. Aue.
c Anziph. Salue
Regina.
d Fa. Am.
e Lips. de virg.
Asprecolle. cap 3
et 5. lib. 8. cp. 17.
Epistol. à Bembo
script. sub nom.
Leo 10.
f Bonauent. 10. 6.
in lib. inscripto
Laus b. Virg.
Mar. a. p. 73.
g
h Rhem Annot
in Act. 1. 14.

i These words
are left out in
Edit. 1607. but
they are in the
Edit. 1515.

* It was reprint-
ed at Rome in
Sixtus 5. dayes,
and since at
Ments An. 1609
To. 6. operum
Bonavent.

*Statuit Ecclesia Officium particulare quod dicitur sin-
gulis diebus ad honorem ipsius Virginis, sicut aliud Of-
ficium ad honorem Dei:* as you haue set Seruice ap-
pointed for euery day to the honour of God, so
your Church hath appointed set Seruice for euery
day in honour of her, as the same man witnesseth
in the same place. And whereas *Dauid* and some
other holy persons made Psalmes in their dayes to
the honour of God, all which Psalmes, except two,
are recorded in holy Scripture: did not a great
Cardinall among you * publish a booke, intituled
Psalterium B. Virginis, The Psalter of the blessed
virgin *Mary*? in which there are 150 Psalmes, whose
beginnings answer to the beginnings of *Dauids*
150 Psalmes; and eight other Psalmes answering
to eight Psalmes recorded in other places of the
Bible, carying the names of *Esay*, *Ezechias*, *Hanna*,
Moses, *Abacuk*, the three children, and *Zachary*; be-
sides one much like to that which is fathered on
S. Ambrose and *S. Austin*, beginning, *we praise thee*
O Lord: and another like that of *Athanasius* Creed,
beginning, *whofoeuer will be saved*; and all this to
the honour of the virgine *Marie*. Is it not true, Sir
Priest, that what *Dauid* and other holy men in
their Psalmes and hymnes ascribed to God, espe-
cially in the first verse of euery their Psalmes and
hymnes, that in this booke of your Cardinals is
ascribed to the virgine *Marie*? Doth not *Dauid* in the
first verse of his seuenth Psalme say, *O Lord my God*
in thee I put my trust: and doth not your *Bonauenture*
in the first verse of his seuenth Psalme say, *O thou*
my good Ladie, in thee haue I put my trust? Is not this
the

the beginning of *Dauid's* ninth Psalme, I will praise
the Lord with my whole heart; and this the beginning
of *Bonauentures* ninth Psalme, I will praise thee O La-
die with all my heart. In the 16 Psalme *Dauid* sayth,
Preserue me O Lord: and your *Bonauenture* in his 16
Psalme saith, Preserue me O Lady. I will loue thee, O
Lord, saith *Dauid* in his 18 Psalme: but I will loue
thee O Lady, saith *Bonauenture* in his 18 Psalme. The
heauens declare the glory of God, saith *Dauid*: The ^{k Psal. 19. 1.}
heauens declare thy glory, saith *Bonauenture* speaking
of the virgin *Marie*. The Lord is my light, saith *Dauid*: ^{l Psal. 27. 1.}
Our Lady is my light, saith *Bonauenture*. In thee
O Lord haue I put my trust, &c. saith *Dauid*: In thee ^{m Psal. 31. ver.}
O Lady haue I put my trust; Thou art my strength and ^{1. 3. 5.}
my fortresse; Into thy hands O Lady I commend my spi-
rit, saith *Bonauenture*. Reioyce in the Lord, O yee right- ^{n Psal. 33. 1.}
eous; O I will alway giue thanks vnto the Lord, his ^{o Psal. 34. 1.}
praise shall be in my mouth continually, saith *Dauid*.
Reioyce in our Lady, O yee righteous; I will alway giue
thanks vnto our Ladie, her praise shall be in my mouth
continually, saith *Bonauenture*. P Haue mercy vpon me ^{p Psal. 51. 1.}
O Lord, &c. q Saue me O God by thy Name; r It is a good ^{q Psal. 54. 1.}
thing to praise the Lord; s Come let vs reioyce vnto the ^{r Psal. 92. 1.}
Lord, &c. saith *Dauid*. Haue mercy vpon mee O Lady,
according to the multitude of thy compassions put away
mine iniquities; Saue mee O Lady by thy name; It is a
good thing to praise the virgine *Mary*, and to sing vnto
her name; Come let vs reioyce vnto our Lady, let vs wor-
ship and fall downe before her, saith *Bonauenture*. t Sing ^{t Psal. 98. 1.}
vnto the Lord a new song, &c. u Sing yee loud vnto the ^{u Psal. 100. 1. 2.}
Lord all the earth, &c. saith *Dauid*. Sing vnto our Lady
a new song, for she hath done maruellous things; Sing ye
loud

x Psal. 102. 1.
y Psal. 103.
1. 2. 3.

z Psal. 110. 1.

a Psalm. 150.
v. vlr.

b Chap. 12.

c 1. Sam. 2. 1. 2. 7

d Deut. 32. 1.
&c.

e Dan. 3. in the
vulg. Lat.

f Luke 1.

loud vnto our Lady all the earth, & serue her with glad-
nesse, saith Bonauenture. x O Lord heare my prayer, and
let my crie come vnto thee : y My soule praise thou the
Lord, and all that is within me praise his holy Name: My
soule praise thou the Lord, &c. which forgiueth all thine
iniquities, &c. saith Dauid. O Ladie heare my prayer,
and let my crie come vnto thee; My soule praise thou our
Ladie, which forgiueth all thy sinnes, saith Bonauenture.
z The Lord said to my Lord, Sit thou on my right hand,
saith Dauid. The Lord said vnto our Lady, Good mother
sit thou on my right hand, saith Bonauenture. And to o-
mit an hundred like speeches, whereas Dauid saith,
a Let euery thing that hath breath praise the Lord; Bo-
nauenture saith, Let euery thing that hath breath praise
our Lady. Esay in his Psalme saith, b I will praise thee
O Lord, &c. but Bonauenture in his Psalme saith, I wil
praise thee O Ladie; Behold my Lady is my saluation, I
will trust, and not feare; Declare our Ladies works among
the people. Hanna in her Psalme saith, c Mine horne
is exalted in the Lord, &c. but Bonauenture in his
Psalme saith, Mine horne is exalted in our Lady; There
is none so holy as our Lady she maketh poore and maketh
rich, she bringeth low and exalteth. Moses in the one
of his two Psalmes saith, Hearken yee heauens, &c. for
I will publish the name of the Lord; but Bonauenture
in his Psalme saith, Hearken yee heauens what I will
speake of our Ladie, &c. O all yee workes of the Lord,
blesse ye the Lord, &c. said the three children in their
Palme; but Bonauenture saith, O all ye workes of the
Lord, blesse yee our Ladie, &c. Blessed be the Lord God
of Israel; And thou child shalt be called the Prophet of the
Highest, said f Zachary in his Psalme; but Bonaue-
ture

ture saith, Blessed be our Ladie the mother of our Lord God of Israel; And thou Marie shalt be called the Prophet of the Highest. Wee praise thee O God, wee acknowledge thee to be the Lord, said Ambrose and Austin in their Psalme; wee praise thee O Ladie, we acknowledge thee O Marie to be a Virgin, saith Bonaventure. whosoever will be saued, it is necessarie, before all things, that hee hold the Catholike faith, &c. said Athanasius; but whosoever will be saued, it is necessary before all things, that he stedfastly beleene what concernes the Virgine Marie. And doth not all this proue, that some of you Catholiks do in some sort equall the virgin Mary vnto Christ?

42 *Omnia quæ Dei sunt, Mariæ sunt, quia mater & sponsa Dei illa est:* All things which are Gods, are the virgin Maries, because shee is both the spoule and mother of God, saith g a great Rabbin of yours. And *Tot creatura seruiunt gloriosæ Mariæ virgini, quot seruiunt Trinitati:* As many creatures honour the virgin Mary, as honour the Trinitie, h sayth another. Christ was willing (as i some of your men say) *Paterno principatui quodammodo principatum æquiparare maternum,* that his mothers soueraigntie should in some sort equall the soueraigntie of God his Father. As it is a true proposition, k *Diuino imperio omnia famulantur, & Virgo;* All creatures, euen the Virgin her selfe, are subiect to Gods command: so is this proposition true, *Imperio Virginis omnia famulantur, & Deus:* And creatures, and God himself, are subiect to the virgine Maries command. l *Dux cathedra, &c.* Two chaires of estate were prepared in heauen, the one for Christ, the other for the Vir-

g Chrysost. a visitat. so. 1. de uerb. Dom. lib. 4. cap. 8.

h Apud Bernard de Busli in Mariali, pars. 12. ser. 2. de coronat. Mari. Excel. 10. i Ibid. k Ibid.

l Bern. de Busli pars. 11. ser. 2. de Assump. virg. pars. 1.

in Idem ser. 4. de Assump. ser. 2. gin Marie. And shee sits by him (as in you say) *ut genus humanum habeat semper ante faciem Dei Adiutorium simile Christo, ad procurandum suam salutem,* that mankind may haue alwayes before God an Aduocate like to Christ. Were they no Catholickes in whom wee reade these? or, doth it not manifestly herehence follow, that some of you Catholickes haue equalled in some sort the virgine Marie vnto Christ?

a Gabriel. Biel. in expos. Can. Miss. Lect 80. Bernard. de Busti in Mariali par. 3 ser. 3. de Nomina. Maria.

Cassand. consult. vir. de merit. & intercess. Sanct.

b Chrysost. a visitat. 20. 2. lib. 1. de verbis Dom. ad filium in

Nuptijs, cap. 2. c. Bern. de Busti lib. cit. part. 9.

ser. 2. Assimil. 2. Sedul. in Apolog. pro lib. conform. lib. 3 cap. 17.

d Manuell of prayers printed at Doway 1604 pag. 304.

50 You a teach, that whereas Gods kingdome consists of *Iustice* and of *mercy*; God retaining to himselfe the one halfe thereof, to wit, *Iustice*, gaue the other halfe, to wit, *mercy* to his mother. You tell vs, *b* that *velocior est nonnunquam salus memorato nomine Mariæ, quam inuocato nomine Domini Iesu vnici filij eius*: Men may oftentimes be sooner saued by calling on the virgin *Mary* then on Christ. You tell vs, *c* that Saint *Francis* his Friers who could not get into heauen by the helpe of the red ladder, at the top whereof Christ stood, got easily into heauen by the helpe of the white ladder, at the top whereof his mother stood. *d* You wish sicke folkes to call vpon the virgin *Mary*, in assurance that shee will make their entrance into the kingdome of heauen, when otherwise it might be, through the diuine iustice of God, they could not enter in by reason of their iniquities. And the like counsell you giue to others who are in extremitie: for *cum adolescens quidam Lutetiæ ad supplicium illud exquisitum & horrendum fidei nomine duceretur, ac palo inspecto subinde exclamaret, Domine Deus habem miserationem meam, magni quidam uominis Theologus mula insidens, identidem*

dem increpantis voce & gestu acclamauit; Dic, inquit, Maria mater gratiae, mater misericordiae, &c. when a yong man was to be burnt at Paris for his faith, vpon sight of the stake, cried, O Lord my God haue thou mercie vpon me; a great Diuine of yours, who rode by on a mule, reprobued him sharply, and bad him call vpon the mother of grace and mercie, &c. as *Cassander* witnesseth. Now this being thus, I desire to know how you can cleare your selues from holding, that the virgin *Mary* is more merciful then Christ, and that you repose more trust and confidence in her then in Christ?

e Consultat. ris. de meritis & intercess. Sanct. & lib. de officio p[ro]ph. viri.

51 It is well knowne that you make moe prayers to the virgine Marie then to Christ: f for shee hath ten Aue Marias of you, for one *Pater noster* that Christ hath. It is well knowne g that your Preachers before their Sermons make their entrance not with a *Pater noster* to Christ, but with an *Aue Maria* to the blessed Virgine. For *Omnes praedicantes exordium pro gratia impetranda à salutatione Angelica faciunt*, saith *Bernardinus de Busti*. It is well knowne, that shee hath the honour of receiuing thanks before Christ: for vpon finishing of your books which you publish, you conclude with *h Laus Deo & beatissima Virgini, Deo item Iesu Christo: G'orie be to God the Father, and to the most blessed Virgin, and to God the Sonne: you giuing precedence to the Virgine Marie before her Sonne, not remembring at all the holy Ghost. And doth not this your so often praying vnto her, and praying to her before her Sonne, and rendring of thanks vnto her before her Sonne, argue that you honour*

f Dowly in his Instr. of Christ. Relig. chap. 8. g Bernard. lib. cir. part. 6. ser. 2. de visitat. Maria.

h Greg. de Valen. ad fratrem colloq. Monpelgurtinense et alibi sup.

her more then her Sonne?

iBernard lib. cit.
part 6. ser. 2.
part 2. de visitat
Maria.

52 It is well knowne, that you haue moe Churches and Oratories which you call by her name, then by Christs. *Non est ciuitas, vel castrum, seu villa, quæ non habet Ecclesiam vel saltem Capellam aliquam ad honorem virginis Mariæ: immo plures reperiuntur Ecclesiæ ei intitulatæ, quàm in honorem Saluatoris & Sanctorum omnium:* There is not a citie, nor a castle, nor a grange house, which hath not either a church or a chappell dedicated to the virgine *Mariæ*: yea there are moe Churches dedicated to the virgine *Mariæ* then to Christ and to all his Saints. It is well knowne shee hath more Holy-dayes obserued by you to her honour, then Christ to his: for hee (for any thing I can learne) hath onely these dayes obserued as holy by you, viz. his Natiuitie, his Circumcision, his Ascension, and Corpus Christi, as it is called: but ^k shee hath her Feast of Conception, of her Natiuitie, of her presentation in the Temple, of her Annuntiation, of her Visitation, of her Purification, of her Assumption, her Snow feast, as you call it, besides the Feast of her Espousals, of her Sorowes, of her Ioyes, and her weekly Saturday feast. It is well knowne she hath more presents and gifts bestowed vpon her, then Christ hath vpon him. For ^l you decke her Churches and Chappels with gold and siluer, and precious stones; whereas Christs are open to winde and weather. ^m Where shee hath had by Offerings 200 pounds yearly, there Christ hath had some yeares but fise markes, and some yeares not a pennie. It is well knowne, you go oftener a pilgrimage to her Image, then vn-

k Ferreol. Loc. ius
Mariæ Augustæ
lib. 6. cap. 1. & c.

l Erasmi. in Colloq
de Peregr. Relig.
ergo.
m See D. Mor-
tons Protestants
Appeale, lib. 2.
cap. 12. sect. 12.
pag. 242. in marg

to Christs. For in Italy you go by droues to her Image at Loretto; in Liguria you go to Sauona; in Spaine to the mount Serrato; in France to the towne of Cleere, in the Low Countries to Hales; and with vs in England (when it was popish) you flocked to her Image at Ipswich and Walsingham, as *Stapleton* witnesseth: whereas of such flocking to any of Christs Images, wee neither reade nor heare of. And doth not this your intitling Churches with her name, and obseruing of Holy-dayes to her honour, and presenting her with such gifts, and running of pilgrimage to her Image so far and so often, fortifie the former conclusion, that you honour her more then Christ?

*n Prompt. Cathol
in festo Nat. B.
uulg. p. 195.*

53 *Statuit Ecclesia quod singulis diebus ter pul- sentur campanæ ad honorem benedictæ matris Dei, maxime de mane, & de sero, ut omnes ipsam immaculatam Virginem genibus flexis adorantes venerentur, ac beatificent, &c.* your Church hath ordained that three times a day a bell (which you call your *Aue Marie* bell) shall be rung to put men in minde of worshipping the virgin *Mary*, of recommending your selues to her of that thankfulnesse which you owe to her: but you haue no ordinance for the ringing of a bell in such sort, to put men in minde of worshipping Christ. Your Church hath taught men to pray to the virgine *Marie* to commaund her Sonne: *Ora Patrem, & iube Filio*: Intreat God the Father, and commaund God the Sonne, was p an vsuall prayer in many Churches: and so was,

*o Bern. de Busti
in Mariali par. 6
ser. 2. de visitat.
Mariae.*

*O fœlix puerpera,
Nostra pians scelera,*

*p Cassand consulte
iii. de meritis &
intercess. sanct.
& lib. de officio
p. viii, & c.*

*Iure matris impera
Redemptori.*

q To. 6. Psal. 35
pag. 481. edit.

r To. eodem. pag.
466.

f Mariale lib. 1.
cap. 2. teste Illy-
rico in catal. se-
stium veritas. c.
dit. 1608. col 36.
8 Prou. 18. 10.

a Discip. de Tēp.
de mirac. b. Virg.
Exempl. 57.

And in your 9 *Bonaventure* Ladies Psalter lately printed, *Coge illum peccatoribus misereri*: Compell him (viz. Christ) to haue mercie vpon sinners, saith *Bonaventure* speaking of the virgine *Marie*. And in another r Treatise of *Bonaventures* making, called *Corona B. Mariæ virginis*, this formall prayer is to be found: *O Imperatrix & Domina nostra benignissima, iure matris impera tuo delectissimo filio Domino nostro Iesu Christo, ut mentes nostras ab amore terrestrium ad cælestia desideria erigere dignetur*: O noble Empresse and kind Ladie, we praie thee vse the authoritie of a mother, and command thy Sonne and our Sauour to turne our hearts from the loue of earthly things, vnto the loue of heauenly. Doth not this your care to see her serued, and the soueraignie which you giue her ouer her Sonne, inforce that you esteeme of her more then of Christ?

54 You tell vs, that f *Salomon dicit, qui parum nouerat de Maria, & Turris fortissima nomen Domini, ad ipsam confugiet iustus, & exaltabitur: nobis autem dicendum, Turris fortissima nomen Domina, ad ipsam confugiet peccator, & saluabitur*: *Salomon* who knew little of the virgine *Marie*, said, The name of the Lord is a strong tower, the righteous shall come vnto it, and be exalted: but we must say, The name of our Ladie is a strong tower, let the sinner come vnto it, and he shall be saued. You tell of a u soldier, who did neuer any other good deed, then saying of an Aue Marie when hee arose in the morning, and another when hee went to bed at eueing, who

who *gratia Virginis saluatus est*, was saued by the grace of the Virgine *Marie*. And you tell vs of a x theefe and murderer, who did neuer good deed, but that he fasted Saturday in honour of the virgin *Mary*, who for that was likewise saued. You tell vs of an y vnthrif, who to get wealth by diuellish means, renounced Christ; and yet because he would not renounce the Virgin *Mary*, was pardoned: and of a z gracelesse Gentleman, of whom Christ himselfe complained as of one that crucified him, who yet because he honored the virgine *Mary* by fasting Saturday, sped well enough. You tell vs of a one who should haue beene condemned by Christ, by reason of his sinfulnessse, who yet was absolved at the Virgins intreatie, for that he was one of her seruants: and of b another that was indeed condemned to hell by Christ; and yet repriued by reason of her importunitie, and afterwards saued. Do not all these tales (ordinarily told in your pulpits) conuince, that your forefathers laboured to perswade the people, ather to trust in the Virgin *Marie* then in her Sonne Christ Iesus? *Multi videntur B. Virginem in maiore veneratione habere quam Christum filium eius*: Many seeme to honour the blessed Virgin more then her Sonne Christ, saith a c great man of your Religion; imputing the cause thereof to their * simplicitie; but he might more iustly haue imputed it to your doctrine; and therather, for that hee addeth in the same place, *Quia honor matris redundat in filium*, *Proou. 17. patientiam habet filius Dei de hac quorundam virorem & mulierem simplicitate*: Because the honor of the mother redounds to the ho-

H nour

x *Ibid. Exemplo*
97. et *Cesar dial*
lib. 7. cap. 59 et
Lucius Maria
Augusta, lib. 6.
cap. 23.
y *Discip. loco cit.*
exempl. 96.

z *Exempl. 99.*

a *Exempl. 98.*

b *Exempl. 50.*

c *Bern. de Busti*
in Mariali par 6
ser. 2. de visitat.
Maria.

* *Magis ex simp-*
plicitate mori
quam scire.

nour of the child, as we reade, Prou. 17. the Sonne of God beares with the simplicitie of such men and women as honour his mother more then himselfe. For doth not this doctrine affoord good encouragement for such practise?

a Inquisitione Christi-
fiana admissum
Officij B. Mariae
Virg. Ledesma.
b Ledesma. A-
drianus Iesuita,
lib. de confess.
Bruno in his
Treatise of the
Sac. of penance,
cap. 12.
c Cap. de 9. et 10
precepto.
d Ledesma. Dou-
ty. &c. See De-
fence of the
Censure, p. 134.
e In his Christ.
supra cit. Discip
de Temp. ser. 143

55 I finde in many of your a Catechismes, the second Commandement of the Decalogue left out quite: and in b some of your Catechismes, for Remember thou sanctifie the Sabbath day, I finde, Remember to sanctifie the Ho'y dayes. And in your c Trent Catechisme I finde the ninth and tenth Commandement so huddled together, that I know not how it distinguisheth and rankes them; whether it makes, Thou shalt not covet thy neighbours wife, the ninth commandement, as d some popish Catechismes do; or the tenth, as e others do. My desire is you would give me a reason of leaving out the second, and of changing the third according to your account, the fourth in ours; and such wimbling of the 9. and 10. together, that you cannot agree among your selves which is the ninth, which is the tenth.

f Radford in his
Directory to
the truth, chap.
16. p. 115.
g Namar. in En-
chirid cap. 11.
hu 32.
h Vincent Bru-
no in his Trea-
tise of penance,
chap. 10.

i Ibid.

56 You teach, that f to speake against your Pope is a most deadly sinne against the first Commandement of God: That g to devise or to procure pictures to be devised by others, which may in any sort be disgracefull to your Pope or to his Cardinals, or to any of your Popish Hierarchie, is a sin against the first commandement. That h to keepe bookes either of heretickes, or for any other respect, forbidden by your Church, is a sin against the first commandement. That i not to detect a man infected with heresie, to whom he ought (that is, not to detect a Protestant to the Inquisition) is a sinne against the first com-

commandement. That k to dissuade or hinder any for k Ibid.
 entering Religion (that is, in your language, from be-
 ing a Monke or a Nunne) is to sinne against the first
 commandement. That l to set light by, and not to regard
 the ceremonies of your Church, is a sin against the first
 commandement. That m he who is ignorant of the five
 commandements of the Church, sins against the 1. com-
 mandements. That n he who beleeveth not vndoubted-
 ly your popish Purgatorie, sinnes against the 1. com-
 mandement. That o not to beleue whatsoever your Ro-
 mish Church beleeveth, is a sin against the first commande-
 ment. That p it is an act of infidelitie or heresie to com-
 municate in both kinds. And do you not hereby be-
 wray, that you make of no sins grievous sins?

l Brieve forme
 of confession
 added to Vaur
 his Catech.
 p. 225.
 m Polencus Ie-
 su: a indirect.
 confess. p. 51.
 n Metho d. confes-
 in exposit. Deca-
 logi, p. 41.
 o Method. confi-
 tendi in explic.
 Decalogi, p. 41.
 impress. Ludg.
 An. 1549.

57 Saint Paul speaking of concupiscence, which
 rebelled against the law of his minde, Rom. 7. 23.
 complained of his hard estate, that hee could not
 rid his fingers of it, ver. 24. terming it expressly sin,
 v. 17. yet your q Councell of Trent denies, that con-
 cupiscence in the regenerate is sin: and your r Posse-
 uin thinkes it not meete, that we, after the example
 of the Apostle, should call it sin. Stealing for need
 is sinne, as appeareth Prou. 30. 9: yet with f you,
 stealing for need, is no sinne. And do not these two
 instances bewray, that you make of sins no sins? But
 your turning the commandements of God into Euan-
 gelicall counsels, puts all out of doubt. For though
 it be a sinne, not to obserue Gods commandements;
 yet according to your learning, it is no sinne, not
 to obserue Gods counsels. t Nemo peccat si Dei consilia
 pratermittat: u Intermittere consilia nullum peccatum
 est: x Consilium si non seruetur, nullam habet penam,

p Exercitiu pio-
 tatis, &c. Edit.
 Colon. 1592.
 cap. de methodo
 recte confitendi.
 q Sess. 5. de pec-
 cato orig. Act. 5.
 r Appar. sac.
 verbo Patres
 antiqui.

f Bellar. lib. 1. de
 matrim. cap. 27.

t Azor. in 8. fir.
 mor. pars. 1. l. 4.
 cap. 9. 2. quari-
 sur.

u Vega de Iustif.
 lib. 14. cap. 12.
 x. Bellar. lib. 2. de
 monach. cap. 7.

goes for good diuinitie with you: Now that you turne the commandements of God into counsels, it is proued by this, that Resist not euill, &c. Love your enemies: Lend, looking for nothing againe: Pray for them which curse you: Let your communication be Yea, yea, Nay, nay. If thy right hand cause thee to offend, plucke it out, and cast it from thee. Take heed you giue not your almes before men, to be seene of them, &c. Be not carefull, and Care not for to morrow. If any brother haue a wife that beleeueth not, if she be content to dwell with him, let him not forsake her: and the woman that hath an husband that beleueth not, if he be content to dwell with her, let her not forsake him: are held by y^e you, not commandements, but Euangelicall counsels. For vpon this ground it followes, that though a man resist euill, though hee loue not his enemies, though he pray not for them who curse him, though his communication be more then yea and nay, though hee plucke not out his right eye when it offends him, though he giue almes to be seene of men, though he be carefull for to morrow, though he leaue his unbeleuing wife who would dwell with him, &c. in all this he sinnes not.

58 whosoever is angry with his brother vnadvisedly, is culpable of iudgement: and whosoever saith Raca, is worthy to be punished by a Councel, saith our Sauour, Mat. 5. 22. yet vnadvised anger, and Racaing of a mans brother, are but venial sins with zyou. Foolish talking and iesting, which are things not comely, saith S. Paul, Eph. 5. 4. yet they are but veniall sinnes with a you. Of euery ale word that men shall speake, they shall giue an account thereof at the day of iudgement, saith our Sauour,

y See Ioh. de Com
bis in compend.
Theol. lib. 5. cap.
70. et Ludolph.
de vita Christi,
part. 2. cap. 12. et
Agorus part. 1.
lib. 5. cap. 2. et
Bellar. lib. de ma-
trimon. cap. 12.

z Ioh. de Rada
2. par. one Theol
inter Tho. et Sco-
rum, con. 17.
A. 2.
a Ibid.

Sauour, Mat.12.36. yet idle words are but veniall
 sinnes with b you. Flattery, from which the Apostle ^{b Azor. in fir. moral. lib. 4. c. 9. 7. queritur.}
 cleareth himselfe as from a foule fault, 1. Thess. 2.5. is but a veniall sin with c you. * Continuall haunting ^{c Dist. 25. vnum orarium.}
 of Tauerne or Alehouse, noted by the Apostle as an ^{* Drinkings.}
 heathenish sin, 1. Pet. 4.3. is but a veniall sinne with d you : no nor yet c drunkennesse it selfe, which is ^{d Dist. 25. vnum orarium.}
 condemned by the Apostle in the same place. The ^{c Bonauent. in centiloq. part. 1. cap. 6.}
 prouoking of wife & children to anger, which the A- ^{f Dist. 25. vnum orarium.}
 postle forbids, Col. 3.19.21. is but a veniall sin with f you. Though we reade Psal. 5.6. that the Lord shall
 destroy them that speake lies; yet lying, provided it be
 but in a meriment, is no more then a veniall sinne
 with g you. Yea some kinde of periury, and cursed ^{g Bonauent. loco citato.}
 speaking, though cursed speakers be h excluded the ^{h 1. Cor. 6.10.}
 kingdome of heauen expressly, and periury in gene-
 rall condemned, Mal. 3.5. are but veniall sinnes with i you. If a boy rob his father but of little summes of mo- ^{i Dist. 25. vnum orarium.}
 ney: if he steale pins, points, bowles, or such small things
 from his companions, he sins but venially in k your o- ^{k Azor. loco supra citato.}
 pinion. Prouided a man beare a Masse on the Sabbath
 day, he may spend the rest of the day in hawking, in
 hunting, in skirmishing, in iusting, in tourneying, in
 bowling, in carding, in dicing, in dancing, in going
 to playes, or any such like idle exercises, and sin not
 at all, as l some of you say, or at m most but venial- ^{l Tot. in sum. lib. 4. cap. 24.}
 ly. To manage a mans owne estate wickedly, by spend- ^{m N. in Fr. chind. cap. 13. nu. 15.}
 ing wastfully, or sparing miserably: to play the glutton, to
 exceed in apparell, to spend the time idly, to pray retch-
 lessly, to brag of himselfe insolently, are but veniall sins
 with n you. For one woman to call another woman ^{n Azor. lib. cit. 8. queritur.}
 whore, or theefe, or what euer comes first to her tongues

o Tolet. in sum.
lib. 5. cap. 9.

p. 17. or lib. 4.
c. 9. 7. queritur.

end: for servants to miscall & raile one on another, is but a veniall sinne with o you. For a man in his furie or choler to play any impious or desperate part, to revile God and his Saints, is but a veniall sinne with p you. And doth not this argue your Religion to be a licentious Religion, which of such practises makes but peccadilloes?

u W. C. in his
Reply to f. Par-
sons libel, prin-
ted An. 1603.
fol. 66.

x Mass. Pa. au.
defensor pacis,
part. 2. cap. 26.
p. 366.

59 It is a foule sin for subiects to rebell against their Soueraignes, Rom. 13. 2. yet you commend rebellion in subiects. u Your Colledge of Iesuites at Salamanca in Spaine, concluded the seventh day of March, Anno 1620. that the Papists in Ireland might fauour the Arch-traitor Tyrone, *idque magno cum merito, & spe retributionis aeternae*, very meritoriously, and with hope of heauen. And in Lewis of Bauaria the Emperour his dayes, they who rebelled against him, x were called by your predecessors, *Ecclesiae filij*, & were *fideles*, your Churches white sons and truly faithfull; whereas they who stood with him, were called *Hereticks* and *Schismaticks*.

It is a foule sinne to vse vaine repetition in prayer, Math. 6. 7. yet you commend your Iesus Psalters, wherein you repeate one prayer 150 times.

To beleeue lies seemes a foule sin: for God threatneth such as he resolues to damn, *to send them strong delusions that they should beleeue lies*, 2. Thessal. 2. 11. yet you hold the beleeuing of lies to be meritorious in some persons. For, *Si rusticus circa Articulos credat suo Episcopo proponenti aliquod dogma haereticorum, meretur in credendo, licet sit error*: If a country fellow beleeue the Bishop of his Diocesse preaching some hereticall point against an Article of his faith, hee merits

merits in belecuing him, saith y Tolet. And do not y In sum. lib. 4.
these foure instances proue, that you make of sinnes cap. 3.
vertues?

60 You take vpon you to forgiue sins to com-
mit: which is proued by this, z that the Abbot of z Caxton, in hist.
Swines-head absolued a Monke who acquainted Anglie. Ioh. Ma-
him with his purpose of poisoning King Iohn with br. de gustis Sco-
a pot of Ale, before the Monke poisoned the King. torum, l. 4. cap. 3.
And by the testimonie of the Germanes: for in
their agriouances exhibited to Charles the fift, they a Grauium. Neq.
complained, that the pardoners perswaded the German. g. v. ma-
people they could pardon *noxas prateritas aut futu- men. 3.*
ras, both faults past, and faults to come. And as
much may be gathered out of Sigismonds the Em-
perours words at the Councell of Constance, who
speaking against dispensations, said thus: b Legimus b Ioh. Epise Chr-
Christum Petro potestatem duntaxat relaxandi peccata, mensis Onus Ecu-
non admittendi dedisse: Wee reade that Christ gaue cles cap. 19. de
Peter onely power to remit sins, but not to commit Indispos. Rom.
sinnes. For it is plaine by thi, that the Peters of his curia, sect. 13.
dayes tooke vpon them to dispense with such as had
a mind to sin. But most directly is the point proued
by c Martinus Alfonsus Vivaldus, that great famous c Candelab. au-
Spanish Doctor; for in him we reade, *Quod Papa ha-* reum, 21. de abso-
bet omnimodum potestatem in omnes Christi fideles, tam lut. no. 28 Edit.
quoad amissa, quam quoad committenda cimina ab- Brita 2, 1595.
soluendi: That the Pope hath all manner of power
ouer Christs people, to absolue them as well from
all crimes to commit, as from crimes committed.
And by our most d noble King, who protesteth that d In his Medi-
he hath seene with his owne eyes two Authentick buls, tation vpon the
bo: b of them pardoning sin as well to come, as by-past. Lords prayer,
pag. 58. 59.

61 You

a Gloss. in 32. q. 2.
Quod autem.

b Azor. instit.
moral. part. 1.
lib. 12. cap. 6.
3. quæstion.

c Extra. Ioh. 22.
de voto & voti
redemp. c. Antiq

d Tho. Aquin.
comment. in Tit. 1.

e Incap. Quia
circa. Extra de
Bigamis.

f Bellar. lib. 2. de
Monach. cap. 30.

61 You a confesse, that Mariage was instituted by God in Paradise, not onely for increase of mankind, but for preuenting fornication. And yet you teach, that a solemne vow (by reason of the Churches constitution) makes a nullitie of mariage following after it. Now I desire to know, with what honestie the Church can repeale or make voide the institution of God by any constitution of hers. For you know there is a text, *Those whom God hath ioyned together, let no man put asunder.* Your c Glozer acknowledged, that *admiranda res videtur esse ista*, this might seeme a strange thing: but for satisfaction of such as thought it strange, he could giue no better answer, then *that the constitutions made by the Church, are made by your Pope; and that your Pope, not being a pure man (which I easily beleecue) all was well enough.* But cannot you giue me a better?

62 You d confesse, that *he is more capable of Orders among you, who hath kept two whores, then hee who hath married one widdow or two wines.* And if this be thus, may we not say with another of your e Glozers, *Nota mirabile, quod plus habet luxuria quam castitas*, obserue a strange thing, whoredome hath greater priuiledge then chastitie!

63 You f confesse, that *your Votaries breake their vowes of chastitie if they marry, but not if they keepe whores.* Now I would know of you, whether this doth not argue plainly, that your Votaries chastitie consists in *not marrying*, and not, *in not whoring*? Your Friers, your Priests may lie with a hundred Nunnes, and keepe for all that their vowes of chastitie, if this be so.

64 By your Religion, *g* It is lesse euill in him that *g* Coster. in En-
h hath vowed chastitie, to whore, then to marry. *h* Mariage *chir. cap. 17. de*
of them who haue vowed chastitie, is the worst sort of in- *Calibatu sacerdot.*
continencie. i They sin more grievously by marrying, who *propos. 9.*
vowed chastitie before, then if they played the Sodomites, *h* Rhem. Annot
or used the sin of bestialitie, according to your diuini- *in 1. Cor. 7. 9.*
tie. Your Popes (as good writers witnesse) haue been *i* See Hassennu-
k erectors of stewes, and I haue made great profite *ler. histor. Iesuis.*
by the stewes. Your Cardinals haue been in frequen- *ordinis, cap. 10.*
ters of the stewes: your Doctors haue defended the *Era (m. de lingu.*
stewes: your *o* Bishops haue licensed Priests for a cer- *k* Cornel. Agrip.
taine summe of mony to keepe whores: and your *de vanit. scunt.*
p Officials for money haue licensed married wiues in *cap. 64.*
their husbands absence to play the whores. *Adul-*
tery is reckned by *q* your men, *inter minora crimina,*
amongst the peccadillos. And as for Fornication in *m* Peter Martyr
Priests, *r* *Communiter dicitur, quod pro simplici forni-*
catione quis deponi non debet, cum pauci sine illo vitio
inueniantur: The common opinion amongst you is, *c. 16.*
that no Priest should be deposed for it, because *n* Harding Ans.
there are but few Priests who are free from it. I am *to the Apolog.*
ashamed to speake of him, who in Italian verses *Iesuits at Wil-*
commended the sinne of Sodome, though your *bitch, Sparing*
Pope made him Archbishop of Beneuentum. Doth *dicoule, p. 13.*
not the rest proue your Religion an vncleane Reli- *o* Agrippa loco
gion, and that you haue little cause to brag of your *sup. cit. & Gra-*
chastitie? *uam nationis*
German nu. 91.
p Agrippa loco
citato & Gra-
uamen 96 nationis
German.
q Cap. Est. Cle-
vici Extra de
Iudicij.

65 By your Religion, *t* the Images of Saints are
to be worshipped with Proceffions, *Genu flexioni-*
bus, inclinationibus, thurificationibus, deosculationibus,
oblationibus, luminarum accensionibus, & perigrinatio-
nibus,
Tho. Aronder, in Conc. Oxon, teste Lindwood constit. prouinc. lib. 5. tit. de haret cap. Nullus.
I

• Ibid.

• Exod. 22. 20.
Austin, de Cinit.
Dei, lib. 10. cap. 4

• Horæ B Virg.
imp. ess. Paris. in
4. An. 1526. fol.
62. 63.

• Lib. 1. fac. Ce-
rem. cap. 718.

• The English
is Ios. Hals in
his diuinae
from Poperie,
prefixed in his
booke intitled,
The peace of
Rome.

nibus, by kneeling vnto them, by bowing the bodie towards them, by incensing of them, (that is, sacrific-
ing vnto them, as *Lindwood* expounds the word) by kissing of them, by offering gifts vnto them, by setting vp candles before them, by going in pil-
grimage vnto them. Now I would know why you should not be held Ido'aters for this, seeing sacri-
ficing to any thing but God onely, hath bene al-
wayes x reputed idolatrie; and the burning of in-
cense to any thing, hath bene alwayes held sacri-
ficing?

66 I haue scene a y prayer of yours, which (as the *Rubricke* saith) was shewed vnto Saint *Austin* by reuelation of the holy Ghost; and of which you giue out, that who weareth it about him, shall not perish in fire nor water, neither in battell, nor iudgement, nor shall die sudden death, nor be poisoned with venome. And I haue scene certaine verses which your Pope *Urban 5.* sent with three *Agnus Deis* to the Empe-
rour of Greece, running thus:

*Balsamus, & munda cæra cum chrysmatis unda,
Conficiunt Agnum quod munus do tibi magnum.
Fonte velut natum, per mystica sanctificatum,
Fulgura de sursum depellet, omne malignum
Peccatum frangit, ut Christi sanguis, & angit.
Pregnans seruasur, simul & partus liberatur.
Una desert dignis, virtutem destruit ignis:
Portatus munde, de fluctibus eripit undæ.*

Balsam, and pure water, and chrysme licour cleere,
Make vp this precious Lambe I send thee here.
All lightning it dispels, and each ill sprite,
Remedies sinne, and makes the heart contrite:

Euen

Euen as the blood that Christ for vs did shed:
It helps the childbed paines, and giues good speed
Vnto the birth: great gifts it still doth win,
To all that weare it, and that worthy bin:
It quells the rage of fire; and cleanly bore,
It brings from shipwracke safely to the shore.

Now I desire to know (not how your Pope can be
excused from blasphemie, in ascribing as much to
his Lambe, as to the Lambe of God; for I know that
passeth your skill, but) how your Church can be
excused from sorcery?

67 Some of your Painters picture Christ and
Simon of Cyrene carrying the Crosse of Christ
ioyntly: but (as a *Iansenius* proueth well) they car-
ried it seuerally, Christ one part of the way, and Si-
mon another part of the way; whereby it appears
it was farre from a cart load: yet you tell vs of so
many peeces of it, in so many places, as that you
cannot denie, but that at this day it would fraught
a shippe of three hundred Tunne. Now I desire to
know, how it, being insensible, of lesse then a cart
load, is become a ship load; especially seeing for
the first three hundred yeares after Christ, no bodie
discerned any growth of it, yea no bodie regar-
ded it?

a Concord. Enan.
cap. 143.

68 b Some of your Crucifixes represent Christ
nailed vpon the Crosse with three nailes, some with
four: of more nailes then foure, wee neither reade
in your Lay mens books, nor in your Clergy books:
yet there are a number of nailes shewed in diuerse
places, which are sayde to be of the nailes where-
withall Christ was nailed vnto the Crosse. Now I

b Baron. Annal.
10.3. ad an. 326.
nu. 52.

c Degloria Mart.
tyr. lib. 1. cap. 6.

desire to know, how they being but foure at first, are come to so many now; especially considering both *Ruffinus hist. lib. 1. cap. 8.* and *Socrates hist. lib. 1. cap. 13.* and *Theodoret hist. lib. 1. cap. 18.* testifie, that *Constantine* made bridles of some of them, and an helmet of the rest of them: and that c *Gregory Turo-nensis* who relates the matter a little differently, affir-
mes, *Helena* her selfe to cast one of them into the sea, to make it safely nauigable. Did that which she cast into the sea, *spawne* thinke you, that wee haue such a *frie of Nailes*?

d May 3.

69 Youd keepe a solemne feast in honour of the Crosse whereon Christ died, though Christ was most despightfully vsed thereon. Now I desire to know, why you keepe not rather a solemne feast in honour of the Assse whereon Christ rode into Ieru-
sa'lem, (seeing he was croyally vsed when he rid vpon the Assse?

e Math. 21.

f Bellar. lib. 2. de
Imag. cap. 27.

70 You preach, that the Crosse of Christ is to be worshipped *ratione contactus*, because it touched the bodie of Christ. Vpon which ground would it not fo'low, thinke you, that if the woman who was cured of the bloody issue, *Luk. 8.* were liuing, shee must be worshipped? and the multitude too, who at the same time *thrust him*, and *trad vpon him*? Would it not follow, that *Iudas* who kissed him, and the other sonnes of *Belial* who buffeted him; and all the ground whereon he trod both in Egypt and in Iudea, ought to be worshipped in like man-
ner?

a Allen in his
defence of Pur-
gatorie, chap. 6.

71 I reade in your bookes, that a *Nothing can enter into heauen, which is not purified to the point: No-
thing*

thing can stand in Gods sight, that hath any blemish of sin, any spot of corruption, any remnant of infirmitie.

And I reade likewise, that vpon this ground you maintaine, that many mens soules go to Purgatorie to be purified to the point, that afterwards they may haue entrance into heauen. Now seeing you confesse, that *b mens bodies sin against God as well as their*

*b Michael. Episc.
Mersburg. in ca-
tech. conc. x i. de
Symb. Apost.
c All n loco cit.*

soules; and *c that sinne hath wrought in the bodie great filth and feeblenesse:* I desire to know why you doe not maintaine that *mens bodies* go to Purgatorie to fit them for heauen, as well as *mens soules*? Mee thinkes, it should be as vnseemly to see a *filthy, a feeble, a corrupt bodie,* as to see a *sinfull soule* in heauen.

72 You tell vs, that *d Purgatorie is onely for those*

*d Bellar. lib. 1. de
Purgat. cap. 1.
e Idem lib. 2. de
Purg. cap. 2.*

soules which are not perfectly purged in this life : and yet you tell vs, that *c many mens soules, whose sins are*

forgiuen in this life, go to Purgatorie. Now I would know, how these two tales can stand together. For

as *sin defiles the soule,* so *forgiuenesse purgeth it.* That

soule, whose sins are forgiuen, is perfectly purged. And therefore if your *Purgatorie* be onely for such

soules as are not perfectly purged in this life ; it seemes to me, it cannot be for those *soules whose*

sinnes are forgiuen in this life. But if you meane to

g^{ue} me full satisfaction herein, you may not mocke mee, by distinguishing, that in sinne two things are

to be considered, viz. *Culpa & pœna,* the fault, and the punishment of the fault: labouring to make me

beleue, that though the *fault* be remitted, yet the *punishment* remaining, there is matter enough for Purgatorie to worke vpon. For I would haue you

know, that I know well, it is the *fault* of sinne, and not the *punishment* of sinne, which *defiles* the soule.

f B. Nauener, in
Centiloq. part. 2.
sect. 2 Bell. lib.
1. de amiss. grat.
cap. 14.

Omnis pœna, in quantum pœna est, iusta est, & à Deo: All punishment considered as punishment, is iust, and from God. And it is absurd to say, Punishment is purged with punishment.

73 I reade in your bookes, that your Pope for deliucring of soules out of Purgatorie, prescribes sometimes no more but the *saying of a Masse at such an Altar in such a Church, or the saying of a Pater noster twice or thrice, &c.* Now I would know, with what iustice God can keepe him in such horrible torments as you say are in Purgatorie, for the want of saying of a *Masse*, or *two or three Pater nosters*, whom in mercie he meant to deliuer vpon the saying of a *Masse*, or *two or three Pater nosters*? One of your Iesuites affirmes confidently, that *Deus esset profecto crudelissimus, si propter unam orationem Dominicanam quæ non diceretur, animam pro qua fudit sanguinem suum detineret in tantis tormentis*: God might iustly be reputed cruell, if for want of pattering ouer a *Pater Noster*, hee would keepe any soule, for which he shed his bloud, in such torments as are in Purgatorie.

i Maldonat. to 2.
de panis cap. de
Indulgent. q. 6.
pag 202.

k Vinald. in can-
delab. aureo. tit
de satisf. nu.
17. edit. Brix.
Anno 1595.

74 I reade in your bookes, k *Solum Deum nosse quæ sit iusta pœnitentia*, that God onely knowes how long any sinne deserues to be punished in Purgatorie; though some take vpon them precisely to set downe, that euery sinne deserues as many yeares Purgatorie torments, as there are dayes in seuen yeares, viz. 2555. And yet I reade that your Pope grants Indulgences in this manner: *Qui hoc vel illud fecerit,*

l Discip. de Temp.
ser. 156. D.

fecerit, liberabit animam unam à Purgatorio: He that doth this or that, shall deliuer a soule out of Purgatorie. Now I would know, how your Pope comes to know, that soules are so neere the time of their deliuerie, that the doing of this or that will suffice to make euen for the remainder of their punishment? or rather, whether you be not of my mind, that the Pope in granting such Indulgences playes the K. and the people in making reckning of them play the *fooles*. The Iesuite aboue cited, in disputing the question, *An Papa vel Episcopi possint animas liberare à Purgatorio*: whether the Pope or the Bishops haue power to deliuer soules out of Purgatorie, resolues they haue, prouided, *tantum pro illis suffragiorum prescribunt, quantum necessarium est ut liberentur: sed tamen neque possunt, neque debent uti hac forma, Qui hoc vel illud fecerit, liberabit animam unam à Purgatorio: quia nemo illorum scit quantum debeat pœnarum illa anima qua liberanda est, ut iudicare posset satis esse illud suffragium quod precipit ad liberandam illam*: concluding thus, *Cum autem hoc ignoret, non potest nisi temere dicere, Qui fecerit hoc, liberabit animam unam*; which is in effect as much as I say.

m Maldonat loco supra citato.

75 I reade in your bookes, that as in the old Law there was a *Treasurie* to keepe money in for the vse of the poore; so now there is in the Church a *Treasurie* to keepe spirituall commodities in for the vse of such, who hauing their finnes forgiuen them, are yet liable to great punishments, either here or in Purgatorie. Which spirituall commodities are raised (as p you tell vs) of the surplussage of Christs sufferings.

*n Luke 20.
o Zecchias de Indulg. & Iubil. cap. 1. nu. 6.*

p Bellarm. lib. 1. de Indulg. cap. 2.

q Zechius loco
citat. nu. 5.

r Bellar. lib. 1. de
Indulg. cap. 4. ad
ob. 3. et 4.

s Solus Papa
habet claves hu-
ius thesauri. ob.
de Combis in
compend. Theol.
lib. 7. cap. 6.

sufferings; and of the surplussage of other holy per-
sons, such as *Iob, Elias, Elizeus, Esay, Jeremy, Ezekiel,*
and other of the Prophets, the virgin *Mary, Iohn*
Baptist, &c. For Christ suffered more then he nee-
ded; and many holy persons suffered more then
their sinnes deserued, q as you say: r which, *Ne inanes*
& sine fructu essent, lest they shou'd be thought to
haue beene suffered idly and to no purpose, are re-
serued for the vse abouesaid; and are to be disposed
by your Pope, whom you make the sone onely
Lord Treasurer thereof: he by his Indulgences may
communicate more or lesse of them to whom hee
thinks good. Now in as much as you confesse with-
all, that *Christs sufferings* are of themselves sufficient
to make satisfaction for the temporary punishment
of all men, as well as for the eternall, and yet not
exhausted: I would know, why the *sufferings of the*
Saints should be ioyned to them? and whether it
be not as absurd to hold, that any part of *Christs*
sufferings were *inanes & sine fructu*, idle and to no
purpose, as holy mens? and how it came to passe
that such a masse of treasure arising from holy per-
sons in the old Law, the Priests of that time could
make no vse of it, but left it vntouched for your
Pope?

r Bellar. de amif.
grat. lib. 6. ca. 12.
u Rhem. Annot.
in 2. Cor. 2. 11.

76 I reade in your bookes, t that diseases of the
body are temporall punishments of sin: and that u your
holy mother the Church pardoneth exceeding often and
much, all or great parts of what punishment temporall so-
euer due or deserued, either in this world or in the next.
Now if your Mother hath power to do so, I desire
to know, why shee cureth not by her Pardons, the
Agua-fits,

*Ague fits, the Strangurie, the Stone, the Gout, where-
withall many of her children, her best beloued chil-
dren, her Cardinals, her Popes, are oftentimes af-
flicted?*

77 I reade in your bookes, x *that your Pope hath* x Anton. part 3.
lib. 22. cap. 5.
(c. 5.)
power to emptie Purgatorie at once. And if the saying
of a *Masse* or a *Pater noster* will helpe to emptie it,
as you haue borne men in hand heretofore that it
will; I would know how you can excuse your Popes
from vnspeakable *uncharitablenesse* and *hard hear-
tednesse*, in that themselues say no moe *Masses* and
*Pater noster*s for Christian soules then they doe, nor
set moe of their Priests on that worke. I doe not
doubt, but if such commodities would redeeme
soules, the *Carmelites* should haue no cause to brag
of their priuiledge, viz. y *That none of them shall lie* y Thes. Carmel.
impress. Paris.
1601. teste
longer in Purgatorie then the Saturday following their
death: for the Pope might deliuer euery man the
same day he died. Moulins in the
detence of the
Cathol faith.
Artic. 21.

78 I reade in your bookes, z *that your Bishops*
may absolue from *blasphemie*, from *heresie*, from *per-
iurie*, from *sorcerie*, from *Sodomitie*, from *incest*, z Hore B. Virg.
ad vsu. Sarum,
in 16. p. 206.
from *bestialitie*, from *murther*, and from such like
sinnes: but they may not absolue *him that strikes a
Clergie man*, *That falsifieth the Popes letters*, *That saith
Masse in an unhallowed place*, *That buries an excom-
municate person in the Church or Church-yard*, &c.
These are *Papall cases*. The *absolution* from these is
referred to your Pope. Now I would know, why
they should be denied the lesser, to whom the grea- a Sixt. Senens.
Bibl. sanct. lib. 2.
verbo Traditio-
nis.
ter is granted? It is written, a *Rabbini grauius ple-
ctendos esse eos aiunt, qui contradicunt verbis Scriba-*
rum,

rum, quam verbis Mosaicæ legis: that the Rabbins say, They deserue more grieuous punishment, who transgresse the ordinances of the Scribes, then they who transgresse the ordinances of Moses. And doth not this your reseruing of *Papall ordinances* to your Popes hearing, suffering ordinary Bishops to dispense with the breaches of Gods ordinances, argue your kin-ship to the Iewish Rabbins?

b *Erasm. scholijs in epist. ad Episc. Basil. de delectu ciborum. nu. 29.*

79 They who knew your practises better then I doe, haue written, b *Qui gustauit ouum, trahitur in carcerem, cogitur q̃ de heresi causam dicere: qui totam diem Dominicam vacat temulentia, scortis & aleæ, audit bellus homo*: such as eat an egge on a fasting day, are imprisoned by you, and called in question vpon suspition of heresie; whereas they who spend the whole Lords day in drunkenness, in whoring, in dicing, are accounted good fellowes. c *Senerius*

c *Gerson 3. pars. operum, Tit. de directione cordis. consid. 30.*

d *Ibid. et Ferus comment. in Math. 15.*

punitur quandoque Monachus sine cuculla incedens, quam adulterium aut sacrilegium committens: A Monk walking without his cowl, is more rigorously dealt withall, then if he were guiltie of adulterie or sacrilege. And in generall, d *Gravius plectitur agens contra unum Papæ decretum, quam delinquens contra diuinum preceptum & Euangelium*: He who offends against the Popes law, is more seuerely punished then he who offends against the law and the Gospel. And doth not this shew, that as e the Scribes and Pharisees, so you make void the commandements of God for your traditions?

e *Math. 15.*

f *Hora B. viig. secundum vsus sarum in 4. m. press. Paris. An. 1526.*

80 I haue a f booke of yours, wherein there are many pardons granted vpon the saying of certaine prayers, some for *scores*, some for *hundreds of dayes*; some

some for *hundreds*, some for *thousands of yeares*: among which there is gone for 1000000 yeares; and another promising as many yeares of pardon as there are *bodies* buried in that *Church-yard* where the prayer is said, which may amount to a numberlesse number; though perhaps not to so many as Pope *Silvester* granted to the Church of *S. Iohn Lasterans*, who at the hallowing of it, granted so many yeers of pardon thereto, as there fell drops of water that day, albeit neuer man saw a greater raine then fell that day. Now I would know of you, why any man should trouble himself with saying of those prayers which haue *pettie pardons* of *dayes*, or some *hundreds of yeers* assigned them? Mee thinkes it were enough to say that prayer which hath 1000000 yeares of pardon, and the other *Church-yard* prayer, which comes to a *nemo scit*, and to let the rest sleepe in the decke.

g Fol. 66.
h Fol. 144.

i Treatise of diuers matters concerning London. Chap. Of the whole Pardons of Rome, granted by diuers Popes

81 You teach, that Auricular confession is necessary, to the end that your Priests hauing power to binde and loose, to remit sinnes and to retaine them, may the better know whom they should binde, whom they should loose: whose sinnes they should remit, whose sinnes they should retaine. And indeed it is plaine by Scripture, that Priests (as you call them) haue equall power to binde and to loose, to remit sinnes and to retaine them. But this is it that I maruell at, and wherein I desire to be satisfied by you, why if confession be so necessarie for the two foresaid ends, we seldome or neuer heare of any who come to be confessed, whatsoeuer their sinnes are, who are bound by your Priests, whose sinnes are retained; but that all go away loosed, all get *absolution*.

k Michael. Episc. Merisp. in catech. Cathol. concione 60.

l Math. 16.
Ioh. 20.

n Nauer. in Man
pralud. 9. m. 8.
o Rhem. Annot.
Rom 1. 32.
p De penis. &
remiss. c. Omnis
varius. ut secus,
in Glossa.
q Azor in istis.
moral. par. 1.
lib. 4. cap. 8.
9. quaritur.
3. Ibid. 6. qua-
ritur.
i Bonavent. in 2.
d. 42. Art. 2. q. 2.
ad ult.
r Franc. à Victor.
in sum. Sacram.
de poenit. nu. 110
u Bellar. lib. 2.
de Purg. cap. 1.
z Discip. de Tēp.
ser. 160. B.

82 You teach, that innumerable sinnes are ve-
niall, that is, o pardonable of their owne nature,
p such as we need not make confession of, q such as
for which a man deserues not to be called a sinner,
r such as make no breach of friendship betweene
God and vs; such as God (according to some of
your Doctors) is not displeased with: t such as may
be pardoned in this life by a knocke of the breast, by
the Bishops blessing, by the holy water sprinkle, by
saying a *Pater noster*, &c. And yet you tell vs, that
if these sinnes be not pardoned in this life, u the de-
linquents shall go to Purgatorie, where the paine is
so intollerable, that a x good fellow who had lyen
there thirtie yeares, hauing it in his choise, whether
he would lie there one day longer, or returne to the
earth, and be bound for an hundred yeares toge-
ther to walke vpon sharpe iron nailes which should
pierce his feete, and to eate nothing but bread ba-
ked on the imbers, and to drinke nothing but vi-
neger mingled with gall, and to weare nothing
but that which was made of Camels haire, and to
lie vpon the bare earth, with a stone vnder his head
in stead of a pillow; made choise to abide all this ra-
ther then to abide in Purgatorie one day longer.
Now I desire to know what the reason might be,
that God in the next world should torment his
friends in so horrible maner, whom he would haue
quit from blame in this world for a thing of no-
thing?

y Illyricus de
scitis, &c. Pa-
pistarum p. 219.

83 A y Gentleman of Germanie payed a yearly
annuitie out of his lands to a Monasterie not farre
from him, bequeathed by his father, to the end that
the

the Monkes therein should pray for the deliuerance of his fathers soule out of Purgatorie. Now in pro-
 cesse of time, the Gentleman vnderstood that the
 Monkes of that Monasterie bragd much of certaine
 Indulgences which they had lately procured, affir-
 ming, that whosoever would buy them of them,
 might deliuer out of Purgatorie what soule soever
 they desired. Hereupon the Gentleman pretending
 great care to free his fathers soule from Purgatory,
 made offer of a good large summe of money, vpon
 condition they would make him good assurance
 that by those Indulgences his fathers soule should
 be indeed deliuered. The Monkes sweare he need
 not doubt hereof, for it was certaine he should be
 deliuered: yet for his better securitie, they procure
 it to be confirmed vnder the scale of their Monaste-
 rie and of their Order, and cause it to be subscribed
 with their owne hands and the hand of their Gene-
 rall, that by the purchase of those Indulgences his
 fathers soule was vndoubtedly deliuered out of Pur-
 gatorie. With these assurances the Gentleman de-
 parted. And when the Monks, vpon his fathers *An-
 niversarie* day came vnto him for their Annuitie, he
 denied the paiment, because his fathers soule was
 deliuered by the Indulgences which they sold him.
 With which answer the Monks were discontented,
 and complained of the Gentleman to the Bishop;
 who gaue iudgment that the Gentleman must con-
 tinue the paiment of the Annuitie: to which iudge-
 ment the Gentleman refused to stand. My desire is,
 you would deliuer me your opinion, whether the
 Bishop had better reason to giue such a iudgement,

or the Gentleman to refuse the iudgement?

*z Illyricus loco
citato & Lusa-
terius de spectris,
part. 2. cap. 13.*

84 A *z* countrey fellow was wont in meriment to say, That hee was verily perswaded there were but a few soules in Purgatorie, or rather none at all. For which hee was at length called in question by the *Inquisitors*. Now he confessed that he had often said so, and thought he had good prooffe for it. For (quoth he) you, and such as you are, teach vs, that none go to Purgatory but penitent Christians, who haue not in this life fully satisfied for their sinnes. And you teach vs withall, That euery Masse deli- uers one soule (at least) out of Purgatorie: and that the first Masse of euery Priest deliuers fifteen soules: and that innumerable soules are de iuered by In- dulgences. Now we all know, that in euery village and towne, there are more Masses said every day then there dies penitent Christians. And how then is it possible that there should be any soules in Pur- gatorie? Was not this case pretily argued?

*a Chemnic. in
Exam. part. 4.
sis. de Indulg.*

85 a *Tecelius* the Pardoner bragd he could for- giue sinnes to come and past. Hereupon a Germain gentleman procured of him a pardon for a sinne to come; and afterwards robd the Pardoner as he pas- sed thorow a Forrest, professing that that was the sinne for which he procured the pardon which he bought of him. Did not the Gentleman serue the Pardoner right?

*b Bellar. lib. 3.
de Eccles. cap. 2.*

86 You *b* define your Church, to be a companie of men professing one faith, under one head, to wit, the Pope. Whereupon it must needs follow, (must it not thinke you?) that when you haue *no* Pope, you haue *no* Church. Now after the death of euery Pope, there
is

is a time wherein there is no Pope. Your Chaire stands emptie, sometimes many dayes, sometimes many yeares. And doth it not thereon follow, that after the death of euery of your Popes, there is a time wherein you have no Church?

87 You brag as much of the *name* of the Church, as the *c* Iewes of olde did of the *Temple of the Lord.* c Ier. 7. 4.

At every other word (almost) the Church is in your mouthes. And if your champion *d Campian* lie not, d Rat. 3.

Audite Ecclesie nomine hostis expalluit, Wee no sooner heare of the name of the Church, but our hearts faile vs. Now I pray you of all loues tell, what you meane by the Church, when you say the Church is *Iudex omnium controuersiarum*, Iudge of all controuersies: and that *Infalibilitas uerbi Dei ex Ecclesia testimonio pendet*, The infallibility of the word of God depends vpon the Church: and that we must heare the Church. Are you of *Gretzers* mind, who f faith, e Gretzer tract. de agnoscend. script. canon. cap. 4. Col. 1888.

that in these particulars, *per Ecclesiam intelligimus Romanum Pontificem*, By the Church we meane the Pope? If so, much good do you with your Church; f Idem lib. citat. cap. 6. col. 1905. et defens. Bellar. lib. 3. cap. 10. col. 1450.

I had rather be of a poore Chappelrie, then one of your Church.

88 It is said, that all you Priests take this oath:

Ego N. sacram Scripturam iuxta eum sensum quem tenuit & tenet sancta mater Ecclesia, cuius est iudicare de vero sensu & interpretatione sacrarum Scripturarum admitto; nec eam unquam nisi iuxta unanimem consensum patrum accipiam & interpretabor: that is, I such a one, do take the holy Scripture in that sense, which my holy mother the Church, whose dutie it is to iudge which is the true sense of Scripture, hath taken: g Bulla Py 4. sup forma profess. si. confis. 30 in summa. confis. summa. Pont. a Greg. 9. usque ad Sixtum 5.

ken

h BeHar. lib. 1. de
Purg. cap. 3.

i Idem lib. 1. de
Purg. cap. 7.

k Ioh. de Paris.
tract. de potest.
Regia & Papali
cap. 3. Stapleton.
Antidot. in E-
uang. Ioh. cap. 10
l Vide Rainold.
Apolog. Thesaur.
nu. 24.

m Symanch. in-
stitut. Cathol.
cap. 23. tit. ac
Eccl. nu. 5.
Apolog. Staph.
adu. Illyr. fol.
82. 83.

Pigh. Hierarch.
Eccl. lib. 1. cap. 5.
Fos. lib. 3. de au-
thor. sac. Script.

ken it, and takes it in: neither will I euer take it in other sense then such as the Fathers giue thereof with one consent. Now if you do so, I would know how you can cleare your selues from periurie, seeing it is plaine, you sometimes take and expound Scriptures in that sense, which neuer Father gaue of them. As for example, Mica 7. v. 8. 9. which h you alledge for *Purgatory*: for no Father did euer so expound it. Sometimes you take and expound them in that sense which is *contrary* to some Fathers; as when i you expound the words in 24. of Prou. v. 16. of *falling into sin*: for, *Non de iniquitatibus, sed de tribulationibus loquitur*: The text speakes not of falling into sinne, but of falling into aduersitie, saith *Austin de Ciuitate Dei, lib. 11. cap. 31*. Sometimes you take and expound them in that sense which is *contrary to all the Fathers*, which we finde to haue interpreted them; as when k you take Christs words, Ioh. 10. 16. which he spake of *one Shepherd*, to be meant of your *Pope*, and not of *Christ* himselfe: for the l Fathers say, that by *one Shepherd*, Christ meant himselfe.

89 I am told, m you commend the Collier, who being asked by a Diuell, as he lay on his death-bed or by a Cardinall, as he was traueilling on the way, how he beleueed; returned answer, As the Church beleueed. And being asked, how the Church beleueed, replied, As he beleueed. Vouchsafing no other answer, but, I beleuee as the Church beleuees, and the Church beleuees as I beleuee. Now if this be true, is it not true also, that *Laico-papismus nihil aliud est quam merus idiotismus*, The Diuinity of Lay-papists

Lay-papists is nothing else but foolerie? Certainly
 in *Lactantius* laughed at them as fooles', who being
 asked a reason of that which they beleued, could
 giue none, but rested in their forefathers iudge-
 ments, *quod illi sapientes fuerint, illi probauerint, illi*
sciuerint, quod esset optimum: because (forsooth) they
 were very wise, they approued of that which they
 held, they knew what was best to be holden: con-
 cluding, that such did *seipso sensibus spoliare, & rati-*
one abdicare, shew themselves idiots.

90 It is written by the Secular Priests, that
 when *Sixtus 5.* conuenting the *Generall* of the *Ie-*
suites before him, demanded why he and his Order
 called themselves *Iesuites*: and receiuing answer,
 that they did not call themselves so, but *Clerks onely*
of the societie of Iesus: and that the *Pope* replying said,
But why should you appropriate vnto your selues to be of
the societie of Iesus, more then other Christians are, of
whom in generall the p Apostle saith, Vocati sumus in
societatem filij eius, Wee are called into the societie
 of Iesus? The *Iesuites Generall* made hereto no Re-
 plication. Now my desire is, you would supply
 what was wanting in the *Generall* of the *Iesuites*:
 for me thinkes the *Popes* answer doth conuince the
Iesuites to be as faultie in taking vpon them in spe-
 ciall to be of the *societie of Iesus,* as if they had taken
 vpon them to be named *Iesuites of Iesus.* Which was
 held altogether vnlawfull in former, as well as in
 these later times. For *nunc dicimur Christiani à Chri-*
sto, & in Paradiso appellabimur Iesuani à Iesu: We are
 here on earth called Christians of Christ, whereas
 in heauen we shall be called *Iesuites of Iesus,* q saith

n Lib. 5. cap. 20.
 Ad maiorum
 iudicia confu-
 giunt, &c.

o Watson in his
 Quodlib. p. 100
 and Sparing dis-
 course.

p 1. Cor. 1. 2.

q In Mar'ali
 part. 7. ser. 5.
 de parturit. Ma-
 ria, part. 4. fol.
 259.

r. Co. sit. Proxim.
lib. 1. tit. de con-
sue. n. d. m. Huius
autem.

Bernardinus de Busti. And ratio quare dicimur Christi-
ani a Christo, & non à Iesu Iesuani, est, quia rem signa-
tam hoc nomine Christus, scilicet vñtionem nobis com-
municauit, sed rem signatam nomine Iesus, non commu-
nicauit nobis. Interpretatur enim Saluator, cuius effectus
viz. saluare, ipsi soli conuenit. Ipse enim vt dicitur in E-
uangelio, Saluum faciet populum suum, &c. ac si diceret,
ipse solus & non alius: The reason why (here) we are
called Christians of Christ, and not Iesuites of Ie-
sus, is this, saith r. Lindwood: Christ hath communi-
cated to vs what is signified by his name *Christ*, viz.
vñtion, but he hath not communicated vnto vs
what is signified by his name *Iesus*: for *Iesus* signi-
fieth a *Sauour*; and it is his propertie to saue, and
no mans else, as the Scripture witnesseth.

f Arnold, in his
Pleadings a-
gainst the Ie-
suites, & Azor.
instit. moral, part
1. lib. 12. cap. 21.
r See Sedulius
comment. in vitam
S. Franc. scap. 3.
m. 8.
u Azor. lib. cit.
cap. 5.

91 It is written, f that the whole Order of your
Humble Friers were put downe in an instant by *Pius*
5. Anno 1570. for that some of them would haue
murthered *Cardinall Borrhomens*. r And all the *Frier*
Minorites were banished out of *Apulia* by *Frederik*
2. for that they perswaded the people to put in exe-
cution the Popes commandement. u And the whole
Order of the *Templaries*, for suspition of impietie,
were spoiled of all they had by *Clemens* 5. approue-
ment. Now I would know, if you and your fellowes
ha^d bin so serued for your *Powder-plot*, what reason
you could haue rendered against such proceeding
with you; seeing it is an old said saw, *Pares culpa, pa-
res pena*, They who sinne alike, ought to be pu-
nished alike.

FINIS.

